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9



At the conclusion of the academic year graduates of the Moscow Theological Schools go to St. Sergius for his blessing on their pastoral service.

Decisions of the Holy Synod

At its meeting of July 19, 1972, under the chairmanship of the PATRIARCH, the Holy Synod

CONSIDERED: a report by His Eminence Metropolitan **Nikodim** of Leningrad and Novgorod, Chairman of the Commission of the Holy Synod on Questions of Christian Unity and Inter-Church Relations, on a statement of Professor D. P. Ogitsky, Secretary of the Commission, in which Prof. Ogitsky expresses doubts as to his ability to continue as Secretary of the Commission in view of the increasing pressure of work.

RESOLVED: (1) that Prof. **D. P. Ogitsky** be relieved of the office of Secretary of the Commission of the Holy Synod on Questions of Christian Unity and Inter-Church Relations but remain as a member of the Commission.

(2) that Archpriest **Nikolay Gundyayev**, member of the Department of External Church Relations, be appointed Secretary of the Commission of the Holy Synod on Questions of Christian Unity and Inter-Church Relations.

Patriarch PIMEN of Moscow and All Russia

MEMBERS OF THE HOLY SYNOD:

Metropolitan **NIKODIM** of Leningrad and Novgorod
Metropolitan **FILARET** of Kiev and Galicia, Exarch of the Ukraine
Metropolitan **SERAFIM** of Krutitsy and Kolomna
Metropolitan **YUVENALIY** of Tula and Belev
Archbishop **IOANN** of Pskov and Porkhov
Archbishop **MSTISLAV** of Kirov and Slobodskoy
Archbishop **DAMIAN** of Volyn and Rovno
Metropolitan **ALEKSIY** of Tallinn and Estonia,
Chancellor of the Moscow Patriarchate

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Guests from Abroad

Between May 31 and June 13, 1972, **Bishop Pierre (L'Huilier) of Korsun**, of the West European Exarchate, spent his holiday in the Soviet Union on the invitation of the Moscow Patriarchate.

The guest from France stayed in Moscow for several days. On May 31 Bishop Pierre paid a visit to the Department of External Church Relations of the Moscow Patriarchate, where he was received by Metropolitan Yuvenaliy of Tula and Belev, Chairman of the Department. In the evening he attended the akathistos read before the icon of the Mother of God "Joy Unhoped-For" in the Church of the Resurrection in Nezhdanova Street. During the next few days Bishop Pierre went sightseeing in Moscow, and visited the architectural ensemble of Kolomenskoye and the Andrey Rublev Museum of Early Russian Art. On the eve of the day in memory of St. Aleksiy, Metropolitan of Moscow, June 2, and on June 3, the Feast day of the icon of the Mother of God of Vladimir, Bishop Pierre took part in the services in the Patriarchal Cathedral of the Epiphany. On the evening of June 3 he left for Sochi.

During his stay in Sochi, Bishop Pierre, as Chairman of the Franco-Bulgarian Friendship Society, was received by A. N. Andronov, representative of the town's public organizations. V. I. Yarysh, Deputy Chairman of the Town Soviet, accompanied Bishop Pierre during his trip around Sochi and its environs, and told him about the plans for the resort's future development. In the presence of Y. V. Kiyko, representative of the Town Soviet, Bishop Pierre made a graft on the Tree of Friendship.

On his return to Moscow on June 9, Bishop Pierre continued sightseeing in the capital, and visited the television tower at Ostankino. On the eve of the Feast of All Saints Who Shone Forth in the Land of Russia, and on the feast day itself Bishop Pierre attended services in the Patriarchal Cathedral of the Epiphany.

On June 12, Bishop Pierre of Korsun paid a visit to the Department of External Church Relations of the Moscow Patriarchate and was received by Metropolitan Yuvenaliy of Tula and Belev, Chairman of the Department. Later Bishop Chrysostom of Zaraysk, Vice-Chairman of the Department, gave a luncheon in honour of Bishop Pierre.

On June 13, Bishop Pierre of Korsun was received by His Holiness Patriarch Pimen of Moscow and All Russia, and on the same day he left for his own country.

From June 16 to 30, 1972, the **Roman Catholic priest Carlos Esteban Gardella**, General Chaplain of the Buenos Aires Federal Police, visited the Soviet Union on the invitation of the Department of External Church Relations of the Moscow Patriarchate.

On June 19, he was received by His Holiness Pimen, Patriarch of Moscow and All Russia, Metropolitan Yuvenaliy of Tula and Belev, Chairman of the Department of External Church Relations of the Moscow Patriarchate, who was present at the reception. On June 20, Father Carlos Gardella visited Trinity-St. Sergius Lavra in Zagorsk, where he saw over the Moscow Theological Academy and Seminary. While in Leningrad the guest was received by Metropolitan Nikodim of Leningrad and Novgorod, Chairman of the Commission of the Holy Synod of the Russian Orthodox Church on Questions of Christian Unity and Inter-Church Relations.

In Kiev the guest from the Argentine visited the Cathedral of St. Vladimir and the Convent of the Protecting Veil. Metropolitan Filaret of Kiev and Galicia, Exarch of the Ukraine, gave a dinner in his honour. In Kharkov Father Carlos was received by Archbishop Nikodim of Kharkov and Bogodukhov.

Father Carlos attended Divine Service in a number of Orthodox churches. On June 29 in Moscow Bishop Chrysostom of Zaraysk, Vice-Chairman of the Department of External Church Relations of the Moscow Patriarchate, gave a farewell reception in honour of the guest.

Pilgrims from Mexico. On the invitation of the Moscow Patriarchate a group of Orthodox pilgrims from Mexico stayed in the Soviet Union from June 22 to July 6, 1972. The group was headed by Bishop Anthony Shedraui of Caesarea, Exarch of Mexico, Venezuela, Central America and the Caribbean Islands, Vicarius of the Patriarch of Antioch. The group included Eduardo Abumurad Hadjar, Vice-President of the diocesan council; Fuad Makedesi Salamant, secretary to the bishop, and Elias Hassan Zacharias, President of the Orthodox Youth Movement.

After spending several days in Moscow, the guests visited Zagorsk, Kiev, Kharkov, Vladimir and Suzdal.

On June 23, the day following their arrival in Moscow, the Mexican guests paid a visit to the Department of External Church Relations where they were received by Metropolitan Yuvenaliy, Chairman of the Department. In the ensuing talks Bishop Chrysostom of Zaraysk, Vice-Chairman of the Department, took part.

On June 24 the pilgrims travelled to Zagorsk, to the Trinity-St. Sergius Lavra. They

prayed before the early Russian Orthodox relics, and attended the Divine Liturgy. A luncheon was arranged in their honour at the Moscow Theological Academy, and guests were greeted by Archpriest Prof. A. D. Ostapov, Secretary of the Council of the Academy. In the evening Bishop Anthony conducted the All-Night Vigil, assisted by the brethren of the monastery, at the Lavra's Trinity Cathedral.

The next day Bishop Anthony and Bishop Chrysostom of Zaraysk celebrated the Divine Liturgy at the Patriarchal Cathedral of the Epiphany in Moscow. In the evening, after visiting the USSR Exhibition of Economic Achievements and the Tretyakov Art Gallery, the guests left for Kiev.

In the ancient city of Kiev the pilgrims visited St. Sophia's Cathedral and in the course of sightseeing saw the Vladimir Hill and the monument of Glory to Heroes who fell liberating our Motherland. A luncheon was arranged at the Convent of the Intercession in honour of the guests. Abbess Raphaela, who received the guests, presented Bishop Anthony with an icon of the Saviour.

On June 27, at the Cathedral of St. Vladimir, the pilgrims attended the reading of the akathistos to St. Barbara the Great Martyr. Bishop Anthony gave a short address to the numerous believers. After a boat excursion on the Dnieper, the pilgrims were received at the Exarchate by Bishop Vladimir of Chernigov and Nezhin, who gave a luncheon in their honour.

In Kharkov Bishop Anthony and his group were received by Archbishop Nikodim of Kharkov and Bogodukhov, Exarch ad interim of Central and South America. Here the guests had an opportunity to see something of local religious and cultural life. They made a tour of points of historic interest of the city and its environs and visited a number of churches where they attended services.

On June 29, Bishop Anthony and the other pilgrims prayed during the akathistos to St. Macarius the Seated, the Miracle Worker of Lubny, at the Cathedral of Kharkov where the relics of the Saint are interred. The service was conducted by Archbishop Nikodim, assisted by the assembly of the local clergy.

On their return to Moscow the guests continued their sightseeing tour of the capital, visiting the Kremlin, its churches and the Armoury, and made a trip to the museum-estate of Archangelskoye.

On Saturday, July 1, Bishop Anthony together with Bishop Chrysostom of Zaraysk conducted the All-Night Vigil in the Church of St. Pimen the Great, in Vorotnikovsky Pereulok.

On Sunday, July 2, Bishop Anthony and Bishop Chrysostom celebrated Divine Liturgy at the Church of the Archistrategus Gabriel of the Podvorye of the Antiochean Patriarchate in Moscow. Archimandrite Makarios Tayar, Dean of the podvorye and the clergy of the church took part in the service. On the conclusion of the Liturgy Bishop Anthony spoke words of greeting to the congregation. Archimandrite Makarios gave a luncheon in honour of the hierarch and his group.

On July 4, the pilgrims visited Vladimir and Suzdal where they saw the historical monuments of early Rus, and got acquainted with the modern life of these towns.

On July 5, Bishop Anthony and the other pilgrims were received at his Moscow residence by Metropolitan Nikodim of Leningrad and Novgorod, Chairman of the Commission of the Holy Synod of the Russian Orthodox Church on Questions of Christian Unity and Inter-Church Relations. The luncheon given in honour of the guests was also attended by Archimandrite Makarios Tayar.

The same day the pilgrims paid a farewell visit to the Department of External Church Relations of the Moscow Patriarchate. In the evening Metropolitan Yuvenaliy, Chairman of the DECR, held a reception in honour of the guests, which was also attended by Bishop Chrysostom of Zaraysk, Vice-Chairman of the DECR, Archimandrite Makarios Tayar, Dean of the Antiochean Podvorye in Moscow, and officials of the Synodal departments of the Moscow Patriarchate.

On July 6, the pilgrims left Moscow.

Dr. Eugene Carson Blake, General Secretary of the World Council of Churches, was in Moscow from July 2 to 5, 1972. On July 3, Dr. Blake was received by Metropolitan Nikodim of Leningrad and Novgorod, Chairman of the Commission of the Holy Synod of the Russian Orthodox Church on Questions of Christian Unity and Inter-Church Relations. Also taking part in the talks were Metropolitan Yuvenaliy of Tula and Belev, Chairman of the DECR, Archimandrite Kirill Gundyayev, representative ad interim of the Russian Orthodox Church at the WCC, and A. S. Buyevsky, Secretary of the DECR.

The same day Metropolitan Serafim of Krutitsy and Kolomna gave a luncheon in honour of Dr. Blake, which was also attended by Metropolitan Nikodim of Leningrad and Novgorod, Metropolitan Yuvenaliy of Tula and Belev, Bishop Chrysostom of Zaraysk, and other hierarchs.

In the evening Dr. Blake visited Metropolitan Yuvenaliy of Tula and Belev, Chairman of the Department of External Church Relations, at his Moscow residence, where a dinner was arranged.

On July 4, Dr. Blake was received at the Council for Religious Affairs of the USSR Council of Ministers by V. A. Kuroyedov, Chairman of the Council. Also present were P. V. Markartsev, Deputy Chairman of the Council, Metropolitan Nikodim of Leningrad and Novgorod, and Metropolitan Yuvenaliy of Tula and Belev.

Afterwards, Dr. Blake had a meeting at the USSR Ministry for Foreign Affairs with V. S. Pozharsky, Head of the Ministry's Department of International Organizations.

In the evening, at his Moscow residence, Metropolitan Nikodim of Leningrad and Novgorod gave a reception in honour of Dr. Blake, General Secretary of the WCC, which was attended by Metropolitan Serafim of Krutitsy and Kolomna, Metropolitan Aleksiy of Tallinn and Estonia, Metropolitan Yuvenaliy of Tula and Belev, senior officials of the Synodal departments of the Moscow Patriarchate. Among the guests were I. M. Orlov, Deputy Head of the Foreign Department of the All-Union Council of Evangelical Christian Baptists, and Y. L. Visher, Chief Rabbi of the central synagogue in Moscow.

Dr. Blake left Moscow on July 5.

Archbishop Vasily of Brussels and Belgium stayed in the Soviet Union from July 4 to 22, 1972. He visited Moscow, Zagorsk, Riga, Petrozavodsk and Kizhi. The archbishop took part in the celebration of the 550th anniversary of the transference of the holy relics of St. Sergius of Radonezh in the Trinity-St. Sergius Lavra. There he was received by His Holiness Patriarch Pimen of Moscow and All Russia. In Moscow he was received by Metropolitan Nikodim of Leningrad and Novgorod, Chairman of the Commission of the Holy Synod of the Russian Orthodox Church on Questions of Christian Unity and Inter-Church Relations and by Metropolitan Yuvenaliy of Tula and Belev, Chairman of the Department of External Church Relations of the Moscow Patriarchate. While in Riga the guest was received by Archbishop Leonid of Riga and Latvia.

On July 22, Archbishop Vasily left for Brussels.

On July 4, 1972, Metropolitan Yuvenaliy of Tula and Belev, Chairman of the Department of External Church Relations of the Moscow Patriarchate, received Mr. **Giotsu Sato**, permanent Executive Director of the Japanese Council Against Atom and Hydrogen Bombs, responsible for international relations. A. S. Buyevsky,

Secretary of the DECR, was present at the talks.

On July 4, 1972, Metropolitan Yuvenaliy of Tula and Belev received a **group of tourists from Spain**, headed by Father Julian Garco Hernando, a Roman Catholic priest, National Secretary for ecumenical work.

On July 5, 1972, a **group of youth leaders from Sweden**, which included Agneta Vilrman, Secretary-General of the Swedish Youth Council, and Lars Franklin, Secretary-General of the Swedish Christian Youth Movement, visited the DECR of the Moscow Patriarchate. The guests were received by Archpriest Pavel Sokolovskiy, member of the DECR.

A group of pilgrims from Belgium, parishioners of the Russian Church of St. Nicholas in Brussels (West European Exarchate), led by V. P. Kochubey, were in the Soviet Union from July 11 to 25, 1972, as the guests of the Department of External Church Relations. The pilgrims visited Moscow, Zagorsk, Kiev, Leningrad and Pskov. In Pskov the guests visited the Pskov Pechory Monastery, went sightseeing to Mikhailovskoye and the Holy Mount Monastery, where they saw the grave of A. S. Pushkin. While in Pskov the pilgrims were received by Archbishop Ioann of Pskov and Porkhov. On July 23, Bishop Chrysostom of Zaraysk, Vice-Chairman of the Department of External Church Relations of the Moscow Patriarchate, who had earlier received the group in the Department, gave a farewell supper in honour of the guests. Among those present were officials of the Department and representatives of the Moscow clergy. On July 22 the pilgrims left for home. The pilgrims prayed before Russian Orthodox relics, and learned much about the religious and cultural life in our country. On July 18, the day of the celebration of the 550th anniversary of the transference of the holy relics of St. Sergius of Radonezh, they were in the Trinity-St. Sergius Lavra. There the guests were received by His Holiness Patriarch Pimen.

From July 14 to 29, 1972, the Bishop's representative in Bozhegrad, **Priest Grigoriy Geshev**, and **Archpriest Dimitriy Botsev**, the Bishop's representative in Teteven, were in the Soviet Union on the invitation of the Department of External Church Relations of the Moscow Patriarchate. The guests made a trip to Moscow, Leningrad, Zagorsk, prayed before Russian Orthodox relics and were shown various aspects of the religious and cultural life of our country. They officiated at Divine Services in the Church of the Dormition in the Bulgarian podvorye and in other Moscow churches. The guests took part

in the celebration of the 550th anniversary of the transference of St. Sergius' relics. In the Trinity-St. Sergius Lavra they were received by His Holiness Patriarch Pimen and were received by Bishop Meliton, Rector of the Leningrad Theological Schools. On July 28, Father Geshev and Archpriest Botsev were received by His Eminence Yuvenaliy of Tula and Belev, Chairman of the Department of External Church Relations of the Moscow Patriarchate. On July 29, the guests left for Bulgaria.

Pilgrims from the Japanese Autonomous Orthodox Church, headed by Archpriest Yakov (Yoshio) Hili, stayed in our country from July 15 to 23, 1972, on the invitation of the Department of External Church Relations of the Moscow Patriarchate. They travelled to Moscow, Zagorsk, Odessa, reverently visiting the holy places of the Russian Orthodox Church and learning about the religious and cultural life in our country. On July 17, in Moscow the guests were received in the offices of the Department of External Church Relations by its Chairman Metropolitan Yuvenaliy of Tula and Belev. The pilgrims took part in the celebration of the 550th anniversary of the transference of St. Sergius' relics in Zagorsk. There they were received by His Holiness Patriarch Pimen. While in Odessa they called upon Metropolitan Sergiy of Kherson and Odessa. On July 22, Bishop Chrysostom of Zaraysk, Vice-Chairman of the Department of External Church Relations, gave a farewell dinner in honour of the guests. On July 23, the pilgrims left for Home.

From July 15 to 21, 1972, **Finnish pilgrims** came to Moscow having arranged their journey through Intourist. The group was headed by Antony Veikko Lopponen, a monk of the Valaam Monastery, who had already organized more than 30 such pilgrimages in order to acquaint them with the religious and cultural life in our country. The group consisted mainly of members of the Finnish Autonomous Orthodox Church, but among them there were also some Lutheran Divinity teachers. The Department helped the group to learn much about the life of the Russian Orthodox Church. The guests attended Divine Service in many Moscow churches and prayed together with Russian Orthodox people. The pilgrims visited the Trinity-St. Sergius Lavra,

where they were received by Archbishop Filaret of Dmitrov, the Rector of the Moscow Theological Schools. The group of pilgrims visited the Moscow Old Believers' church of the Protecting Veil which is situated at the Rogozhskoye Cemetery. On July 20, the pilgrims were received by Metropolitan Yuvenaliy of Tula and Belev, Chairman of the Department. Among those present was Bishop Chrysostom of Zaraysk, Vice-Chairman of the Department. On July 21, the group of pilgrims left Moscow for Novosibirsk and Irkutsk.

Between July 19 and 27, 1972, **Professor Lopez** (Argentina, Church of Brothers), who is Professor of Philosophy, Psychology and Pedagogics at Mendoza University and a member of the Committee for the Continuation of the Work of the Christian Peace Conference, visited the Soviet Union at the invitation of the Department of External Church Relations of the Moscow Patriarchate. Professor Lopez visited Moscow, Kiev and Pskov, making a trip from Pskov to the Pskov-Pechory Monastery and the villages of Mikhailovskoye and Trigorskoye. During his visit he acquainted himself with the religious and cultural life of the people of the Soviet Union.

On July 19 and 26, Professor Lopez was received by Metropolitan Yuvenaliy of Tula and Belev, Chairman of the Department of External Church Relations.

A DIPLOMATIC RECEPTION

On July 14, 1972, Roger Seydoux, Ambassador Extraordinary and Plenipotentiary of France to the Soviet Union, gave a reception on the occasion of Bastille Day, the French national holiday. Among the guests were Bishop Chrysostom of Zaraysk, Vice-Chairman of the Department of External Church Relations of the Moscow Patriarchate, Archpriest Prof. A. D. Ostapov, Secretary of the Council of the Moscow Theological Academy, and P. A. Kutepov, an official of the DECR.

On July 11, 1972, Metropolitan Yuvenaliy of Tula and Belev, Chairman of the DECR, received Mr. Dimitri Franceskakis, counsellor to the Greek Embassy in Moscow, at his own request. Also present was A. S. Buyevsky, Secretary of the Department.



Services Conducted by His Holiness Patriarch PIMEN

J U N E 1 9 7 2

June 4 (May 22). First Sunday after Pentecost. All Saints. On the eve, His Holiness Patriarch Pimen together with Archbishop Pitirim of Volokolamsk officiated at the All-Night Vigil in the Patriarchal Cathedral of the Epiphany. On the feast day itself His Holiness concelebrated the Divine Liturgy and moleben with Metropolitan Sergiy of Kherson and Odessa and bishop Chrysostom of Zaraysk, in the All Saints Church in Sokol, Moscow. After the Moleben His Holiness Patriarch Pimen preached a sermon and blessed the congregation.

June 9 (May 27). Friday of the second week after Pentecost. In the evening Patriarch Pimen read an akathistos before the locally venerated icon of the Mother of God called "Joy Unhoped-For", in the Church of Elijah the Prophet in Obydensky Lane, Moscow.

June 11 (May 29). Second Sunday after Pentecost. All Saints Who Shone Forth in the Land of Russia. Icon of the Mother of God called "Help of the Sinful." His Holiness Patriarch Pimen and Bishop Chrysostom of Zaraysk held All-Night Vigil on the eve of the feast, and on the feast day celebrated Divine Liturgy and moleben in the Church of St. Nicholas in Khamovniki St., Moscow. At the end of the service Patriarch Pimen delivered a sermon and blessed the worshippers.

June 18 (5). Third Sunday after Pentecost. His Holiness Patriarch Pimen celebrated Divine Liturgy, and on the eve, officiated at the All-Night Vigil in the Patriarchal Cathedral of the Epiphany. After the service His Holiness anointed the faithful with Holy Oil.

June 25 (12). Fourth Sunday after Pentecost. His Holiness Patriarch Pimen celebrated Divine Liturgy in the Church of the Holy Cross at the Patri-

archal residence in Odessa. On the eve His Holiness prayed at the All-Night Vigil in the cathedral of the Monastery of the Dormition in Odessa. After the service Patriarch Pimen blessed the monks and the worshippers.

J U L Y 1 9 7 2

July 2 (June 19). Fifth Sunday after Pentecost. His Holiness Patriarch Pimen celebrated Divine Liturgy and moleben in the cathedral of the Monastery of the Dormition in Odessa. At this service, as well as at the All-Night Vigil on the eve of the feast, he was assisted by the clergy of the monastery. At the All-Night Vigil Patriarch Pimen anointed the worshippers with Holy Oil and gave them his blessing at the end of the service. At the end of moleben His Holiness presented the Cross for the worshippers to kiss, then congratulated them with the feast.

July 6 (June 23). The Feast of the Vladimir Icon of the Mother of God. His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Church of the Holy Cross at the Patriarchal residence in Odessa.

July 7 (June 24). Feast of St. John the Baptist. His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, officiated at the All-Night Vigil in the Church of the Holy Cross at the Patriarchal residence in Odessa.

July 9 (June 26). Sixth Sunday after Pentecost. His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, served the All-Night Vigil in the Church of the Holy Cross at the Patriarchal residence in Odessa.

July 12 (June 29). Feast of St. Peter and St. Paul. The icon of the Mother of God of Korsun (Kasperovskaya). His Holiness Patriarch Pimen celebrated Divine Liturgy and held a festal moleben and, on the eve, All-Night Vigil

in the Cathedral of the Epiphany in Odessa, together with Metropolitan Aleksiy of Tallinn and Estonia and Metropolitan Sergiy of Kherson and Odessa; assisted by Archimandrite Chrysostom Papadopoulos, Dean of the Alexandrian Podvorye in Odessa and representative of the Alexandrian Patriarch at the Moscow Patriarchate; members of the clergy of the Odessa diocese also participated in the service. After the polyelaios His Holiness anointed all the worshippers with Holy Oil. During Liturgy prayers were offered up for the lately departed Patriarch Athenagoras of Constantinople. When the service was over His Holiness Patriarch Pimen addressed a few words to Metropolitan Sergiy of Kherson and Odessa, thanking him for his welcome and for the copy of the miraculous icon of the Mother of God of Korsun, which is found in the Odessa Cathedral.

July 16 (3). Seventh Sunday after Pentecost. The day of the transferring of the relics of St. Filip, Metropolitan of Moscow. His Holiness Patriarch Pimen offered up prayers during the Divine Liturgy and, on the eve, during the All-Night Vigil in the Church of the Holy Cross at the Patriarchal residence and in the Trinity podvorye of Lukino Village, which is closely connected with St. Filip.

July 18 (5). 550th anniversary of the transference of the relics of St. Sergius, the Miracle Worker, Abbot of Radonezh. On the eve of the feast day, His Holiness Patriarch Pimen together with Metropolitan Nikodim of Leningrad and Novgorod, Aleksiy of Tallinn and Estonia, Yuvenaliy of Tula and Belev, Ioann of Yaroslavl and Rostov, Sergiy of Kherson and Odessa; Archbishops Vasilii of Brussels and Belgium, Pitirim of Volokolamsk, Filaret of Dmitrov; Bishops Platon of Tashkent and Central Asia, and Serapion of Podolsk conducted Vespers with the reading of akathistos to St. Sergius in the Cathedral of the Holy Trinity at the Trinity-St. Sergius Lavra. His Holiness officiated at the All-Night Vigil in the Cathedral of the Dormition together with Metropolitan Yuvenaliy of Tula and Belev, Ioann of Yaroslavl and Rostov, Sergiy of Kherson and Odessa, Nikolay of

Lvov and Ternopol; Archbishops Paladiy of Zhitomir and Ovruch, Mstislav of Kirov and Slobodskoy, Aleksiy of Krasnodar and the Kuban, Feodosiy of Ivanovo and Kineshma, Vasilii of Brussels and Belgium; Bishops Varfolomey of Kishinev and Moldavia, Makariy of Uman, Serapion of Podolsk, and Chrysostom of Zaraysk. Archimandrite Makarios Tayar, Dean of the Antiochean podvorye in Moscow, the visiting and Lavra clergy also took part in the service. His Holiness concelebrated the Divine Liturgy with the same hierarchs who officiated at the All-Night Vigil, and Archbishop Antoni of Minsk and Byelorussia. According to custom, a litany for the dead was read during the Liturgy for the ever-remembered parents of St. Sergius—schemo-monk Kirill and schemo-nun Maria; a similar litany was read for Athenagoras, late Patriarch of Constantinople. All the hierarchs and members of the clergy followed His Holiness into the yard of the Lavra to say a moleben before the icon of St. Sergius.

July 21 (8). Appearance of the Icon of the Holy Mother of God in the city of Kazan. The Divine Liturgy with moleben and, on the eve, All-Night Vigil were celebrated in the Patriarchal Cathedral of the Epiphany in Moscow by His Holiness Patriarch Pimen together with Metropolitan Aleksiy of Tallinn and Estonia, Yuvenaliy of Tula and Belev; Archbishops Mstislav of Kirov and Slobodskoy, Aleksiy of Krasnodar and the Kuban, Vasilii of Brussels and Belgium, Nikodim of Kharkov and Bogodukhov, Pitirim of Volokolamsk; Bishops Gedeon of Novosibirsk and Barnaul, Serapion of Podolsk, Chrysostom of Zaraysk, and many other members of the clergy. During the Liturgy a litany for the dead was read for Athenagoras, late Patriarch of Constantinople. At the conclusion of the service His Holiness the Patriarch congratulated all the worshippers with the feast.

July 23 (10). Eighth Sunday after Pentecost. The sixty-second birthday of His Holiness Patriarch Pimen. His Holiness celebrated the Divine Liturgy in the Church of the Holy Cross at the Patriarchal residence in Odessa.

SPEECHES AND ADDRESSES

Delivered by Patriarch PIMEN

in Syria and Lebanon

May 4

THE ADDRESS

in the Patriarchal Cathedral

of the Dormition in

Damascus

Your Beatitude, dear Brother beloved in the Lord! Christ is Risen!

Today our hearts are filled with the great joy of this visit to the ancient See of the Orthodox Church of Antioch. As we walk on this land, hallowed by the footsteps of those first followers of Christ, we find ourselves in a state of spiritual excitement and exultation. These feelings are enhanced by our meeting with you, and with your helpmates, with whom we discovered a spiritual affinity during your recent visit to our Holy Russian Orthodox Church. We trust that these ties of Christian love uniting our Sister Churches will grow stronger and stronger, to the mutual benefit of us all.

Happily the record of the relations between the Antiochean and Russian Churches abounds in instances of cooperation, which have brought forth good fruits for the two Churches in particular and the Orthodox faith in general. It is notable that in the course of the centuries the devotion of our two Churches to each other has never waned and has been a source of enrichment for both. Our love is stronger than the inroads of time. It is the gift of God, Who Himself is love (1 Jn. 4. 8). This is a living and saving love, testifying to the presence of the

Lord among us: "If we love one another," wrote the Apostle of love, "God dwelleth in us, and his love is perfected in us" (1 Jn. 4. 12).

We wish to express our deepest gratitude to Your Beatitude for inviting us to visit the Apostolic Antiochean Church, to bow before her sacred shrines, and to offer up prayers in a united brotherhood before the Throne of God.

Your Beatitude, I wish you to know with what pleasure we anticipated this new encounter with your Apostolic Church, with Your Beatitude and with the flock under your guidance.

We lovingly salute you, our Brother beloved in the Lord, and pray to the allmerciful God to endow you with the strength of spirit and body required by your labours.

We offer cordial greetings to the bishops and pastors who are your helpmates in the service of Christ.

We likewise greet the members of your devout flock, in whom is preserved the spirit of their ancestors, who were the first people on earth to bear the name of Christians.

We have brought heartfelt greetings from the children of the Russian Orthodox Church to the devout Christians of Antioch. Accept from us this expression of evangelical love. May love and brotherhood prevail and bind our Churches ever closer.

These exchange visits are convincing testimony to the love, peace, friendship, trust and mutual understanding that links our two Churches and the peoples of our two lands. Such love and friendship is no small contribution to the sacred cause of world peace.

May these brotherly feelings and Christian unity persist throughout the ages!



July 18, 1972 marks the 550th anniversary of the discovery of the relics of St. Sergius Abbot of Radonezh. Divine Liturgy in the Cathedral of the Dormition, Trinity-St. Sergius Lavra. His Holiness, Patriarch Pimen of Moscow and All Russia with the hierarchs.



A moleben to St. Sergius, conducted by His Holiness. Patriarch Pimen and the bishops and clergy in the Lavra square at the conclusion of Divine Liturgy in the cathedrals and churches of the Lavra on July 18, 1972.



May 4, 1972. After arriving in Damascus His Holiness, Patriarch Pimen and his party proceed to the Patriarchal Cathedral of the Dormition.



May 8, 1972. On arriving in Beirut His Holiness, Patriarch Pimen was met at the airport. With the Patriarch: E. Saba, Deputy Prime Minister of the Lebanon and S. A. Azimov, Ambassador of the USSR in the Lebanon.

SPEECH

during the Visit

of Patriarch Elias IV

in the New Ommajah Hotel

Your Beatitude, dear and beloved Brother!

We wish to express our gratitude for the words of greeting you spoke in the Cathedral. They touched us deeply, expressing as they did the sincerity of your feelings and the goodness of your heart; they could not but evoke in us the same feelings of love and gratitude.

Every new step we take upon this hallowed ground opens up to us new pages in the history of the Antiochean Church and fills us with religious awe and excitement; and indeed, how could we be expected to remain composed, knowing that we are at the very well-spring of Christianity. It was here that the name "Christian," was first used—a name that has outlived all others; a name that has survived not dozens, not hundreds, but thousands of years; the name by which you and I are called.

Nearly two thousand years ago the light-bearing voice of Peter, chosen disciple of Christ and founder of the Antiochean Church, resounded on this spot. The service of the Holy Church of Antioch is undeniable proof that the spirit of the Gospels lives within it, that the faith it confirms is a faith for the many, and that the love it instills in its followers is true and sincere love.

The Russian Orthodox Church treasures the bonds of love connecting it with the Antiochean Church. The roots of our relations reach deep down into past ages, and, with God's help, they continue to strengthen and develop to this day. This is confirmed by these exchange visits of representatives of the Russian and Antiochean Churches. The late Patriarch Aleksiy was twice the guest of the Patriarchs of Antioch who preceded Your Beatitude. Their Holiness Patriarchs Alexander III and Theodosios IV visited the Russian Orthodox Church on several occasions.

Your Beatitude's recent visit to our country left a deep impress in our hearts. Perhaps this enhanced the pleasure

with which we accepted your gracious invitation to visit the Holy Church of Antioch on this hospitable Arabian soil.

We do not doubt but that such friendly visits render good service to the cause of Christianity. We also see in them a means of developing the relations between the Russian and Antiochean Churches.

We believe that the prayerful communion that awaits us here will further strengthen the spiritual bonds between us.

Your Beatitude, we are delighted by this opportunity to make the acquaintance of your Church, to bow before Her shrines, and to observe the life of the people of the Syrian Arab Republic.

With all our hearts we hope that our Sister Church of Antioch will flourish, that the Christian ties of love binding the children of our two Churches will be strengthened, and that the peace-loving people of Syria will prosper and progress.

Dear Brother, may the Lord bless you with health and happiness for many years to come.

May 6

THE ADDRESS

after Divine Service

in the Church of the

Representation of the

Moscow

Patriarch in Damascus

Beloved Bishops, Fathers, Brethren and Sisters! Christ is Risen!

Today my companions and I have enjoyed the opportunity of praying in this holy temple. We prayed for peace throughout the world, for the prospering of God's Holy Churches, and for their unity. This is the daily prayer of Christ's Church, for Her great concern is that peace reign in the hearts of men as well as among men. She strives to soften hard hearts and calls upon every man to fulfil his duty in serving the cause of world peace. We are confident that our

prayers for peace throughout the world will bring benefit to our fellowmen. "Blessed are the peacemakers," said our Lord Jesus Christ, "for they shall be called the children of God" (Mt. 5. 9).

Today, under the dome of this blessed temple, we have the pleasure of praying together with the members of this devout congregation, whom we cordially greet and to whom we ask God to give his blessing.

We offer fraternal greetings to the Right Reverend Serapion, Bishop of Podolsk and our representative in the Patriarchate of His Beatitude Elias IV. Young as he is, the spiritual training he received during the years he spent in the Trinity-St. Sergius Monastery in Zagorsk, has thoroughly prepared him for this service.

As we stand in this temple we are mentally transported to the Church of St. Gavriil in Moscow which is, and has been since 1848, the church of the Antiochean Podvorye in Moscow. At present Archimandrite Makariy is worthily fulfilling the office of head of this church.

We wish to express heartfelt thanks to His Beatitude Elias IV for his constant solicitude for this House of the Living God, which represents our Moscow Patriarchate in Damascus.

These two churches, one in Damascus and the other in Moscow, foster the friendly relations typical of our two Churches and testify to the fraternal love and spiritual unity binding the children of the Antiochean and Russian Orthodox Churches.

We do not doubt for a moment but that this unity based on trust and understanding will prevail in the future.

The children of the Russian Orthodox Church have always met representatives of the Great Antiochean Church with unfeigned joy and love, today we rejoice in the expressions of reciprocal love and esteem shown us by the Orthodox Arab people. We are deeply touched to find the same solicitude accorded us by our non-Christian brothers. We attribute this to our belonging to a nation which has demonstrated its friendly attitude toward the people of Syria. It is a matter of common knowledge that the sufferings of the Arab people have evoked deep sympathy among the people of our country. Our people look

with understanding on the efforts of their Arab brothers to establish justice and peace in the Middle East, and those of us who are believers hopefully pray for the success of these efforts.

May our Lord Jesus Christ bless the fraternal union of the Antiochean and Russian Orthodox Churches, and may He give us strength for further service dedicated to the establishment of peace throughout the world and the glorification of Christ's Church.

May the words of St. Paul, who was the first to preach about the crucifixion of our Lord Jesus Christ here in Damascus, be our spiritual guide: "Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you" (2 Cor. 13. 11).

May God give health and long life to our beloved brother, His Beatitude Elias IV, Patriarch of Antioch the Great and All the East.

May 7

THE ADDRESS after Divine Liturgy in the Patriarchal Cathedral of the Dormition in Damascus

Your Beatitude! Blessed Bishops, Devoted Pastors, and devout children of the Holy Antiochean Church! Christ is Risen!

Can there be a more profound expression of unity in Christ and Communion in the Holy Spirit among members of Orthodox Churches than their celebrating together the Holy Eucharist, when their hierarchs, clergy and true children, "one in heart and one in mind," laud and glorify the Pure and Wondrous Name of God—Father, Son and Holy Spirit—offering up the Bloodless Sacrifice and taking Holy Communion from one and the same Chalice?

Your Beatitude! We are now enjoying a sense of elevation elicited by the knowledge that we are in the very heart of the Antiochean Church. Here in Damascus, Saul, that dedicated persecutor of the young Christian Church, received bap-

tism as a convert; and here this most consecrated of Apostles, was strengthened for his arduous missionary activities by receiving the Gift of the Holy Spirit. We are deeply moved by being in this most ancient and holy Church, sanctified by the memory of Apostle Paul.

We are filled with admiration and awe for the great events marking the long history of the Antiochean Church, for the Great Fathers She has given us, for Her martyrs and Her splendid school of theology.

And how can we help but rejoice knowing that in the past and present the spirit of peace, love and understanding has guided the relations between the Antiochean and Russian Churches. We wish to convey to your pious flock the fraternal love of the faithful of our Holy Russian Church. Accept from us this priceless gift: the love bequeathed to the world by the greatest lover of mankind, our Lord Jesus Christ. We extend heartfelt greetings to the representatives of the beloved Sister Churches, who from the moment of our arrival in this hallowed land have shown us marks of their esteem and who are now present at this service.

Your Beatitude! The people of our land feel the deepest sympathy for the Arab people and are their sincere friends. It gladdens our hearts to see how quickly our Arab brothers are advancing along the road of progress. At the same time it grieves us to witness the trials and tribulations falling to the lot of the peoples of the Middle East. You can rest assured that our people understand and support you in your efforts to restore peace and justice. All the children of the Russian Orthodox Church earnestly pray that God will bless your attempts to restore peace to a land blessed by the footsteps of Christ the Saviour, His Virgin Mother and the Holy Apostles.

Your Beatitude, accept the best wishes of all true children of the Russian Orthodox Church.

May the mercy of God and the protection of the Holy Virgin be extended to all children of the Great Antiochean Church!

And may the God of love and peace be ever with you (2 Cor. 13.11)!

SPEECH at the Reception Given in Honour of Patriarch Elias IV

Your Beatitude, dear and beloved Brother; ladies and gentlemen!

It gives us pleasure to welcome you here today and to express the deep esteem in which we hold you.

What can be more exalting than mutual love? St. John the Theologian, great teacher of Christ's Church, whose glorious name is found in the annals of the Antiochean Church, has affirmed that there is nothing in heaven or earth more precious than love.

Your Beatitude, before God's throne you and I have declared: "For things good and profitable for our souls, and for peace in the world, we beseech Thee, O Lord." Peace is God's behest, it is the much desired aim of mankind, and we are happy that our Orthodox Churches revere, contribute to and defend the cause of peace.

We place the highest value upon the collaboration of our Churches in the struggle for peace among nations. This collaboration has been constant for more than twenty years and we want nothing so much as to deepen and extend it.

Your Beatitude is well aware of the widespread activities of the Russian Orthodox Church dedicated to the realizing of Christ's teachings concerning peace (Mt. 5. 9). We consider it our duty to labour for the improvement of relations among nations, and therefore we of the Russian Orthodox Church gladly contribute whatever is within our power to the development of friendship and collaboration between the peoples of Syria and the Soviet Union.

Your Beatitude! The children of the Russian Orthodox Church, and all the citizens of our multi-national state, have deep sympathy for the Arab peoples, who are now being put to a severe test. Our people share the longing of their Arab brothers to establish lasting and just peace in the Middle East as quickly as possible.

We are deeply grateful to you, dear Brother, for your effort to make our vis-

it here as fruitful and profitable as possible.

We are just as grateful to your bishops and pastors, who have shared your solicitude for the welfare of the members of our delegation.

We wish to thank all the Orthodox Christians of Antioch who share our joy in visiting your Holy Antiochean Church.

We thank the highly esteemed leaders of the Moslem faith and all the Moslems God has led us to meet here for the friendship and brotherhood they have shown us.

We offer heartfelt greetings to the civil authorities and outstanding citizens of the Syrian Arab Republic who have been most kind and attentive to us during this visit.

I will now drink to the health of His Beatitude Elias IV, Patriarch of Antioch and All the East! And to the health of all our dear and honoured guests!

May 8

THE ADDRESS in the St. George Cathedral in Beirut

Your Eminence, dearly beloved of the Lord! Christ is Risen!

We rejoice at this opportunity to visit Your Eminence, and to join our prayers with yours before the throne of God, and to bend the knee before the holy places of Christ's Church in the Lebanon. A sense of joy has accompanied us throughout our sojourn in the See of the Apostolic Antiochean Church. Our encounters with His Beatitude Elias IV, Patriarch of Antioch the Great and All the East, with the Bishops, clergy and laity of your Church, has left an indelible impression on our minds and hearts. Our united prayers have been the most telling expression of our mutual love and spiritual unity.

Today we have had the pleasure of setting foot upon the ancient land of the Lebanon in pursuance of our pilgrimage to the holy places of the Antiochean See.

The children of the Russian Orthodox Church have always shown an interest in the lives of their Arab brothers; have always shared their joys and sor-

rows. The recent visit of His Beatitude Patriarch Elias IV to our Church and our country once more confirmed the sincerity of our love and sympathy for the Arab peoples of the Middle East, who have been subjected to new trials.

Your Eminence, we are deeply grateful to you for your cordial words of greeting and for the solicitude you have shown for our welfare. We are confident that the time we spend on this sacred ground will bring great spiritual rewards.

With all our heart we greet you, dear Brother, and pray for God's blessing on you and your clergy. We hope that you will be as successful as ever in your spiritual ministration and that your labours for Christ's Church will bear ever richer fruit.

May God endow you with fresh strength and beatification.

Accept, beloved Brother, greetings from all the sons and daughters of the Russian Orthodox Church and their wish that your land may soon enjoy peace and quiet.

We believe that the reciprocal visits of heads and representatives of our two beloved Churches will strengthen the bonds of fraternal love and serve the sacred cause of peace.

The trust and sincerity characteristic of our relations is the result of the long-standing spiritual communication our two Churches have enjoyed. We intend to continue this in the future and to endeavour to "keep the unity of the Spirit in the bond of peace" (Eph. 4. 3).

May God send down His blessing on the devout flock of the Antiochean Church.

Long life to you, dear and beloved Brother!

May 10

SPEECH at the Belmont Theological Academy of St. John of Damascus

Your Eminence Metropolitan Ignatius, beloved of the Lord! Esteemed teachers and dear students of this Theological Academy!

By the grace of the Holy Spirit, those who in mind and heart yearn to penetrate the mystery of salvation have gathered together in this truly magnificent spot. We who have come here from northern regions are one with you in spirit, and that is the thing that counts most. Our purpose is the same: to attain to a knowledge of God and to worship Him; our aspirations are the same: to worthily serve the Holy Orthodox Church, thus carrying on the work begun by our Lord Jesus Christ and His followers. You are the heirs of those who first in Antioch were called Christians. You are the successors of the great teachers of Antioch. Try to be worthy of the theological heritage that has come down to you. Treasure it and expand it.

What have we in mind when we say "treasure and expand" your theological heritage?

We consider of most importance an interpretation of the incarnation of the Word which would best serve the problems of salvation, of self-improvement, of development for the benefit of the individual as well as of society. The eternal Son of God truly incarnated and became man, thus creating a Oneness whose components are indivisible, inseparable and unchangeable if disparate. In this act the creative force again manifested its original purpose: to seek perfection to the utmost limits to attain Godliness through the exercise of free will. God's logos "Emmanuel," or "God with us," applied to Christ at the moment of the annunciation, might be said to mean "God in us and we in God."

It is in the Antiochean tradition to stress the truth of the Word made flesh, and this stress must in no way be diminished. It forms the bulwark of the Orthodox faith, stated so unequivocally by St. John the Theologian, saint and teacher, true follower of the Antiochean school of theology, whose finest tenets speak of the elevation of the earthly to the heavenly with God's help and with the exercise of free will.

When we speak of righteousness we have in mind first of all our service to our fellow-men. In our day service in the cause of peace, justice, collaboration and mutual aid assumes unprecedented importance. The duty of serving our fellow-men is seen most vividly in

the light of Antiochean Teachings. We can and must supply theological basis for our modern aspirations and activities stemming from an understanding of historical processes, so that the cause of peace, justice and human welfare will be supported by Christian thinking and doing. This applies to the people of the Lebanon and other Arabian countries as well as to the people of the whole world.

Yet, in accordance with Antiochean theology and method, we must keep in mind the salutary experience of A.D. 433, the year of the reconciliation of Antiochean and Alexandrian theology. This experience may serve as an object lesson in our own day. At present we nurture hopes of uniting Eastern Orthodoxy, in other words, of re-establishing the unity destroyed by the Christological dissension of the 5th and 6th centuries. We prayerfully desire that Orthodox theologians and those of the Ancient Eastern (non-Chalcedonian) Church come to some agreement concerning the decisions of the first three Ecumenical Church Councils. May God support the labours of the Belmont Theological Academy and enable it to discover common ground and mutual understanding with the non-Chalcedonian school of theology in Beirut where, as we hope, the Ancient Eastern Church is taking measures to achieve the saving aim of unification. The Russian Orthodox Church and Her theologians, for their part, are doing all in their power to bring about the much-desired union on the basis of our common belief in our Lord Jesus Christ, the Only Son, Who incarnated and became Man, thus in His person joining the two natures—the Human and the Divine—in a God-Man oneness that is unchanging, indivisible, inseparable, yet disparate, preserving and communicating the qualities and manifestations of both natures.

It seems to me that a closer contact between theological schools of Orthodox Churches would be of benefit in the working out of theological principles common to Orthodoxy, this being of particular importance in view of our ecumenical and inter-Orthodox conferences and meetings.

We are grateful to God for the old tradition of having students from the

Antiochean See studying in the theological schools of the Russian Orthodox Church; these students have later served their own Church with honour. It is gratifying to know that this tradition still prevails.

At the same time we are convinced of the benefits to be derived from the development of different forms of communication between the theological schools of our separate Churches.

With all my heart I wish you, dear Brother, and you, professors and teachers, beloved of the Lord, success in your labours, for they are to the glory of the Antiochean Church and of all Orthodoxy.

May the Belmont Theological Academy, which we deeply revere, grow stronger and stronger with the years!

May God strengthen all of you and give you His blessing!

May 12

THE ADDRESS in St. Nicholas Cathedral in Zahli

Your Eminence, beloved in the Lord Metropolitan Spiridon! Christ is Risen!

I thank you from the bottom of my heart for the warm words of welcome you have addressed to us.

Today the Lord has presented us with the rare opportunity to worship in this splendid cathedral among your God-fearing and devout flock.

In this house of prayer we are peculiarly aware of the fraternal love binding our two Churches. It is the love of

which St. John the Theologian said: "My little children, let us not love in word, neither in tongue; but in deed and in truth" (1 Jn. 3. 18).

The long history of the relations between the Antiochean and Russian Orthodox Churches confirms the benefits accruing to them and to universal Orthodoxy from the mutual understanding and fraternal collaboration characteristic of these relations. We earnestly pray for God's blessing on our labours aimed at further developing the fraternal ties between our Churches, and the increasing of their joint contribution to inter-Orthodox and ecumenical activities.

Your Eminence! We are filled with profound sympathy for the peoples of Arabian lands who are now going through one of the most difficult periods of their history. We pray that peace and justice may soon reign in the Middle East.

Your Eminence! We are deeply grateful for the warm reception you have given us, seeing in this an expression of your sincere love for the Holy Russian Orthodox Church.

We pray for the increase of your powers and the continuation of your invaluable services to God's Church for many years to come.

We ask the blessing of our Lord and Saviour Jesus Christ upon the devout flock gathered here, and we bring them greetings of love and friendship from their brothers and sisters in the Soviet Union.

May God's love and blessing be bestowed upon all of us!

Long years of life to you, Your Eminence and our dear Brother in the Faith!





His Holiness Patriarch Pimen in the solemn procession from the Patriarchal chambers in the Lavra to the Cathedral of the Dormition for the festal service on July 18, 1972

The Anniversary Celebrations at the Trinity-St. Sergius Lavra

Five hundred and fifty years ago the Holy Russian Church celebrated the joyful event of the transference of the holy relics and the glorification of the God-fearing Father Sergius, Abbot of Radonezh and Miracle Worker of all Russia. The ancient annals give a detailed account of the events surrounding the transference of the holy relics of the Radonezh hermit.

Thirty years after the blessed demise of St. Sergius, a pious man who lived in the vicinity of the cloister had a vision in his sleep. He saw St. Sergius who said to him: "Go and ask the abbot of this cloister (St. Nikon—V. S.) why he has allowed me to remain so long in my grave, my body encumbered with water" (Ancient Annals of St. Sergius of Radonezh, collected by N. Tikhomirov, M., 1892, Part Two, pp. 80—81).

St. Nikon, who succeeded St. Sergius as abbot, summoned the brethren of the cloister, princes arrived and the clergy gathered. On July 5, 1422, the imperishable relics of the great hermit were exhumed from the earth. The ancient writings give an account of this event: "And thus did the Holy Sobor reveal the miracle working coffin that exhaled a sweet perfume of spiritual aroma. And this wonderful sight was exceedingly touching. For not only was the blessed body whole, but it was unpetrified and pure, and the clothing in which he was buried, was untouched by decay. (In the same collection quoted above, p. 81.) Overwhelmed with joy, all those who were gathered in the cloister, glorified God Almighty amidst His Saints. From the coffin the holy relics were transferred to a shrine accompanied by singing of psalms and other church chants. And

there and then the brethren, clergy and princes held a council and resolved to build a cathedral of white stone to replace the wooden one over the place where the holy relics had been found, in honour of the Holy Trinity and His worshipper—St. Sergius. From that day on, the day of the transference of St. Sergius' holy relics has been celebrated as a great feast in the Russian Church. This feast also marks the founding of the Cathedral of the Holy Trinity.

July 17, 1972. The eve of the feast. From early morning pilgrims have been directing their steps towards "Sergieva Troitsa." True believers, in long files, gradually approach the cloister. With deep faith and prayers, the pilgrims kneel under the arches of the Holy Gates to the Lavra, they bend low and touch the Lavra earth with their brows, and with veneration they kiss the icons representing St. Sergius on the walls of the holy entrance. Bishops, clergy, and guests from abroad arrive. And all are in a joyful, festive mood. At noon

the church bells announce the arrival of the Holy Archimandrite of the Trinity-St. Sergius Lavra—His Holiness Pimen, Patriarch of Moscow and All Russia.

The celebration of the Feast of St. Sergius was attended by Metropolitans Nikodim of Leningrad and Novgorod; Filaret of Kiev and Galicia, the Exarch of the Ukraine; Aleksiy of Tallinn and Estonia; Yuvenaliy of Tula and Belev; Ioann of Yaroslavl and Rostov; Sergiy of Kherson and Odessa; Nikolay of Lvov and Ternopol; Archbishops Veniamin of Irkutsk and Chita; Palladiy of Zhitomir and Ovruch; Mstislav of Kirov and Slobozhskoy; Donat of Kaluga and Borovsk; Aleksiy of Krasnodar and the Kuban; Leontiy of Orenburg and Buzuluk; Vasilii of Brussels and Belgium; Feodosiy of Ivanovo and Kineshma; Nikodim of Kharkov and Bogodukhov; Mefodiy of Omsk and Tumen; Pitirim of Volokolamsk; Antony of Minsk and Byelorussia; Filaret of Dmitrov; and Bishops Varfolomey of Kishinev and Moldavia;



Moleben to St. Sergius in the

ogolep of Kirovograd and Nikolaev;
imen of Saratov and Volgograd; Mel-
nisedek of Penza and Saran; Ioann of
uibyshev and Syzran; Germogen of
ilna and Lithuania; Gedeon of Novo-
birsk and Barnaul; Makariy of Uman;
osaf of Perm and Solikamsk; Platon of
ashkent and Central Asia; Nikolay of
ursk and Belgorod; Serapion of Po-
lsk; Chrysostom of Zaraysk, and
ishop Feodosiy Koverninsky.

The celebrations began with the read-
ing and singing of akathistos in the
churches of the Lavra and the academy.
At three o'clock in the afternoon in the
Holy Trinity Cathedral the archiman-
rite read the first verse of the small ves-
pers. After the chant "Lord, let Thy ser-
vant depart in Peace," during the sing-
ing of the troparion to St. Sergius
"From thy early youth didst thou receive
Christ into thy soul, O St. Sergius...,"
His Holiness Patriarch Pimen, surround-
ed by a number of bishops and clergy,
proceeded to the centre of the Cathedral
for the reading of the akathistos.

At six o'clock an All-Night Vigil be-
gan. The faithful crowded the Lavra
churches. Every corner was taken up.
The grand walls of the Dormition Ca-
thedral had long since lost their cool-
ness. But the hearts of the worshippers
didn't suffer from the overcrowded state
of the churches: each of them felt a spi-
ritual refuge in this "great cell" of St.
Sergius. The service over, the twilight
softly, imperceptibly becomes thicker.
The stars on the azure cupolas of the
cathedral have melted into the deep blue
of the night sky. The leaves on the cen-
tury-old trees are immobile. But in the
Lavra, life and bustle continues to the
last hour.

On the feast day itself, as usual, early
service was officiated in the Cathedral of
the Dormition and in the Refectory
Church by the brethren and the clergy
who had arrived for the occasion. At
eight o'clock Divine Liturgy began in
the Academy Church. At 9.45, to the sol-
emn ringing of bells, all the bishops and
clergy who had been officiating in the



square on July 18, 1972

Dormition and Holy Trinity Cathedrals and the Refectory Church of St. Sergius, robed in their priestly vestments, passed in state to the Patriarchal chambers to meet His Holiness Patriarch Pimen. His Holiness headed the celebration of Divine Liturgy, as he did the vespers, in the Cathedral of the Dormition.

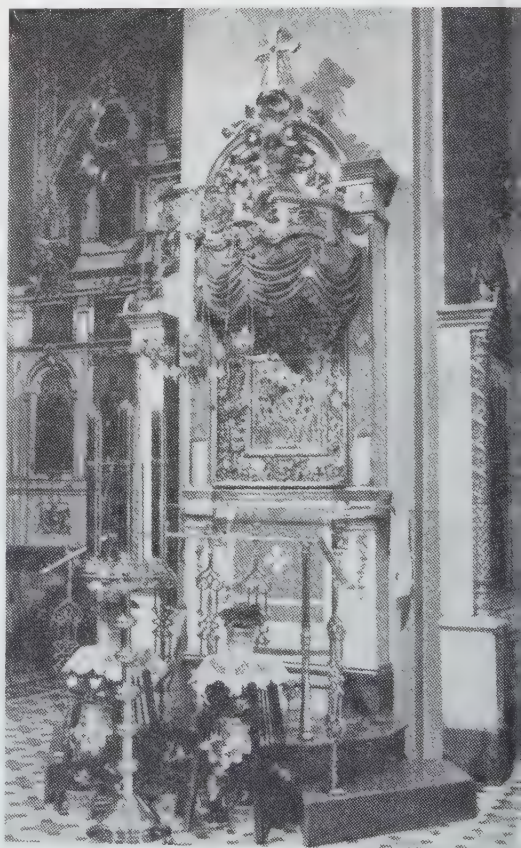
After Divine Liturgy His Holiness Patriarch Pimen, with the concelebrating bishops and clergy, said a moleben to St. Sergius in the Lavra square, before the icon of the "Quick helper and sublime miracle worker" Sergius, who bore God in his heart.

After the moleben His Holiness proceeded to the Holy Trinity Cathedral where he did homage to the holy relics of St. Sergius.

In connection with the 550th anniversary of the glorification of the holy relics of St. Sergius, along with the celebration of the foundation of the Lavra's Holy Trinity Cathedral, an exhibition was organized in the church archaeological museum of the Moscow Theological Academy. It consisted of the following exhibits: literature dedicated to the Lavra and St. Sergius, pictures, photographs of the latter years, reproductions, old postcards, models of the Holy Trinity Cathedral and of the entire Lavra. The most prized exhibits were the holy vessels—a wooden chalice and little plates of the times of St. Sergius, also leather sandals off his feet, in which he had been buried. On June 18 the exhibition was visited by His Holiness Patriarch Pimen. His Holiness wrote in the Visitors' Book: *"God's blessing on the Right Reverend Rector—Archbishop Filaret, and my festive congratulations to him and to all authorities, teachers and students of the Moscow theological schools on this memorial day of St. Sergius of Radonezh, July 18, 1972. I examined with pleasure the exhibition devoted to the 550th Anniversary and I express my thanks to the organizers. Patriarch Pimen."* On the eve and the feast day itself, Archbishop Filaret, Rector of the Moscow Theological Academy, invited the hierarchs who had arrived for the occasion to see the exhibition.

According to the established tradition of the Lavra the celebration of the Feast of St. Sergius lasts three days. The church services of each day are festive and touching. And today, as 550 years ago, the gates of the "Sergieva Obitel" are opened wide to all those who thirst for the living waters from the spiritual fount of the Saint. The life-giving thread of spiritual kinship with the Holy Trinity of St. Sergius of Radonezh, stretch over centuries and reach the Orthodox pilgrims and all the children of the Russian Church who, during these festive days sing prayers of praise to his name, the name of the blessed intercessor before the Holy Trinity.

Priest VADIM SMIRNOV
lecturer of the Moscow
Theological Seminary



The holy image of the Dormition of our Lady in the convent cathedral (see p. 19)



The Convent of the Dormition at Pyukhtitsa

(On the 80th anniversary of its foundation)

*"Rejoice, O Thou to Whom joy is given, Who abandoneth us
not after Thy Dormition"*

(from the akathistos for the Dormition of the Mother of God)

The Great Lady is depicted in a blue pall, slender, tall and as if wrapped in thought. Long ago, She appeared in a radiant light to the amazed eyes of Estonian shepherds on Pyukhtitsa, which means Holy Mountain in Estonian and lies in Kokhtla-Yarva region, half way between the Gulf of Finland and Chudskoye Lake. This picture of the Mother of God, unusual in Orthodox iconography, calls to mind the story of how the descent of the Immaculate Lady, Mother of God "into the world to help man and to console those who sorrow," was revealed in a vision to the Blessed Andrew, Fool of God for Christ's sake. Tradition recounts that the peasants, astonished by the miraculous manifestation, climbed the mountain and there, where the Great Lady had stood before disap-

pearing as they approached, they found an icon of the Dormition of the Mother of God. This they carried to the Russian Orthodox inhabitants of the nearby village of Yama, who built a small chapel for the icon at the place where it had been found. The icon was kept in this chapel until Estlandia was annexed to Russia at the conclusion of the Northern War (1721), when a parish church was built in the village of Syrenets (now Vasknarva), 25 kilometres from Pyukhtitsa, to which the icon was transferred. Every year on the Feast of the Dormition, the icon was carried with great ceremony to Pyukhtitsa and on the following day returned to the Syrenets church. The original Pyukhtitsa chapel was rebuilt and renovated many times and in 1885, entirely rebuilt and fittingly deco-

rated and consecrated to the Dormition of the Mother of God. It had its own parish and clergy.

In 1891 the whole of Pyukhtitsa Mountain, together with its spring and the adjoining lands, was bought up from private landowners by governmental order for the Department of the Orthodox Confession. It was decided to establish a convent on Pyukhtitsa Mountain (which is also called Bogoroditskaya, or Mother of God, Mountain), to the church of which the icon that had appeared there would be transferred in perpetuity. At the same time a group of nuns headed by Mother Varvara (Yelizavyeta Dmitrievna Blokhina), was sent there from the Convent of the Epiphany in Kostroma. She was raised to the dignity of abbess. In the same year, 1891, the Convent of the Dormition at Pyukhtitsa was opened and the building of a stone cathedral finished; a large gathering attended the blessing of the church, including prominent representatives of the civil authorities and Church society.

As a result of the zealous labours of the abbess and the whole community, the moral and material support of the Convent of St. John in St. Petersburg, part of the community of which moved to Pyukhtitsa, and the help of benefactors, the newly established convent soon began to develop and flourish. By a decision of the Holy Synod, Mother Aleksia

(Anna Mikhailovna Plyashkyevich) of the Convent of the Passion in Moscow was appointed Mother-Superior of the Pyukhtitsa Convent on October 25, 1897. Within a short time convent buildings had been erected and a fence put up. It soon became clear, however, that the cathedral was insufficiently large. Generous donations, coming chiefly from General Ivan Filippovich Tereshchenko, who lived in Moscow, made it possible to replace the old cathedral with a new one, which was completed in 1910. The Cathedral of the Dormition of the Most Holy Mother of God was built to the design and under the direction of the architect A. A. Poleshchuk and includes two chapels, the south chapel being dedicated to Saints John Climacus and Serafim of Sarov and the north to St. Nicholas, Miracle Worker, and Demetrius of Salonica, the Great Martyr.

In the cathedral, by the column at the right side of the iconostasis, the cloister's holy possession, the icon of the Dormition of the Mother of God is placed. It is in a gilded silver frame and stands on a low dais under a gilded canopy. The Most Holy Mother of God is, as is customary, depicted lying in a coffin, while above Her, surrounded by angels, the Lord Jesus Christ holds Her swaddled soul. From the right side, at the head of the Queen of Heaven, stand the Holy Fathers and Apostles Hierotheus, Jacob, Philip, Mark, Luke, John the Theologian, Andrew the First-Called and Peter in rows of three, while at Her feet stand Dionysius, Timothy, Jacob, Bartholomew, Simon, Paul and Matthew. An angel with a sword and one Afoniy, who drew upon himself the punishment of God for his attempt to overturn the coffin of the Mother of God, are depicted in the lower part of the icon. The painting is some 55 centimetres in height and 45 centimetres in breadth and, although old, is well preserved. The holy icon has left Pyukhtitsa Mountain only once, in 1917, when, accompanied by Reverend Mother Aleksia and some of the nuns, it was taken with the most valuable church property to the town of Rostov the Great, in the Yaroslavl province, where it remained until returned to the convent in 1923.



Cathedral of the Dormition in Pyukhtitsa Convent

The cathedral also contains a Cross with the relics of many holy saints,

placed in an icon with representations of them, a venerated icon of St. Nicholas the Miracle Worker, the Vladimir icon of the Mother of God—a gift from the monastery of the Annunciation in Athos—and many other holy icons.

The iconostasis in the cathedral, which is cream-coloured with gold, is executed in the late baroque style, but the icons decorating it were painted at the end of the 19th and the beginning of the 20th centuries. The walls of the cathedral are painted with subjects drawn from the Holy Scriptures and the decorative designs upon them are restrained and in soft grey and yellow shades. The church is spacious and full of light and air.

The centre of the convent is located on a northerly projection of Pyukhtitsa Bogoroditskaya Mountain, which is a promontory stretching in a southerly direction and unevenly wooded with a variety of trees. As one approaches the convent the crosses and domes of its churches become visible from a considerable distance. The Cathedral of the Dormition, with its five domes, is the first to catch the visitor's attention. Wide, red-brick semi-circles of the apses and the light ornamentation of the drums of the cathedral's domes, which are faced with the same red brick, are boldly combined with the green colour of the roofing and the domes. Beside the cathedral, on the south side, stands the Refectory Church of the Righteous Saints Simeon the Receiver of God and Anna the Prophetess. The church is built of wood above and of large, uneven, grey blocks below; it was constructed in 1895 and consecrated on the Feast of the Dormition by Archbishop Arseniy of Riga and Mitava. Tiny, attractive houses with gardens and flower-beds—the nuns' cells—and administrative buildings surround these two churches. A rectangular tower tops the gate through the northern wall and is crowned by an onion-dome with a gold cross; to the left and right of it corner towers under four-sided, sharply pointed marquees can be seen. In the service area of the courtyard, which is distinguished by its cleanliness and tidiness, the eye is caught by piles of wood, placed log to log with amazing care in great stacks.

Some 200 metres from the courtyard of the convent the beautiful wooden



The Refectory Church of St. Simeon and St. Anna

church of St. Sergius of Radonezh stands in an overgrown garden at the very summit of the mountain. It was built in the Russian style in 1895 by Yelizaveta Dmitrievna Shokovskaya, widow of S. V. Shokovsky, Governor of Estlandia, and a daughter of Field Marshal Count Milyutin, a prominent figure in the reform epoch of Aleksandr II. The interior of the church is finished with dark wood and the iconostasis is covered with beautiful bas-relief carving. Having become a widow, Yelizaveta Dmitrievna spent the rest of her days in a modest but spacious house which she had built adjoining the church: it is now used to accommodate parish clergy and guests. Yelizaveta Dmitrievna is buried in the church, beside her husband.

Beyond the church of St. Sergius, further across the mountain, garden paths fan out like streamlets among overgrown bushes and trees, amid which picturesque forest glades appear with increasing frequency; a broad meadow is soon revealed, which still retains its significance in folklore. An old, traditional festival is celebrated here on Ivan-Kupala night: a large bonfire is lit, songs are sung and dances are performed. Pyukhtitsa Mountain has been immersed in legend and tradition since time immemorial: in the distant past it was considered to be the home of pagan deities, mythical heroes fought each other upon it and the giant Kalev, a figure from Estonian heroic legend, used it as a pillow.

But it is also connected with legends from a past neither so distant nor so fantastic. Until comparatively recently local inhabitants passed on stories of their forefathers, who remembered the graves of the Russian soldiers who gave up their lives on the slopes of the mountain in defending their Motherland from foreign invasions during the times of Ivan IV and the saintly Prince Alexander Nevsky. In the last century panikhidas were celebrated over these graves.

The Convent of the Dormition remained unharmed when, more than twenty-five years ago, the savage storm of war broke over our native land.

If one goes out of the convent through the Holy Gates the former wooden parish Church of the Dormition can be seen to the left of the road leading to Syrenets. It was re-consecrated as the Church of St. Nicholas and Saint Arsenius the Great when the cloister was established and is now the cemetery church of the Convent. Not far from it, by the very side of the road, a huge oak tree, surrounded by a low fence, stands beside the small chapel of the Dormition.

It grows on the spot where the Estonian shepherds saw the Great Lady and where the icon of the Dormition of the Mother of God was found.

Even rows of crosses stand in the cemetery, mostly made of metal, silvered and delicate. They do not depress the spirit however, but inspire confidence that "this corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor. 15. 53).

Further on, half a kilometre from the convent, is a small brick chapel, where the spring is contained within a square stone reservoir. The water is so pure and clear that its surface seems to lie at a great depth, although in reality it is sufficient to bend down to fill one's cupped hands. The water is cold and sweet.

From here the road leads through fields and market-gardens to the convent's pastures where the horses and cows graze. They thrust their splendid muzzles at visitors, rummaging in their pockets and waiting to be stroked and given sugar.

Here, as in the nunnery itself, the nuns live in tiny houses or "cells." And



Easter procession in the Convent of the Dormition in Pyukhtitsa



Procession to the refectory

here, too, the cells are comfortable and gleam with cleanliness. They contain many icons; objects connected with the cloister's past are carefully preserved as valuable relics.

The convent rents its lands, which are cultivated exclusively by the inhabitants of the cloister, of whom, including lay sisters, there are 150. It should be borne in mind that tasks connected with the running of the farm are a necessary addition to their basic mission as nuns. They take it in turns to serve in the churches as readers, choristers and sacristans or carry out the duties about the farm which are placed upon them. They perform their work with love, faithful to their duty as nuns. The nunnery community maintains excellent relations with the neighbouring state farm, based on mutual help. It should be added that the nunnery not only supports nuns unable to work and receives pilgrims and guests with rare warmth, it also makes a worthy contribution to the Peace Fund.

The Mother-Superior of the convent since January 3, 1968, has, with the blessing of His Holiness, Patriarch Aleksiy, been Abbess Varvara Trofimova, who entered this cloister in 1952. Between

1955 and 1968 she was a nun in the Vilnius Convent. Reverend Mother Varvara enjoys a well-earned authority among the sisters of the cloister and is gentle and attentive in her relations with people. She has a thorough knowledge of Church Regulations and ceremonial. Mother Varvara is leading the spiritual flock entrusted to her along the path to salvation, keenly aware of the duty laid upon her by the Holy Church.

Under Mother Varvara the interior of the Cathedral of the Dormition has been repaired and redecorated. Before Divine Liturgy on February 14, 1971, in the Week of the Prodigal Son, Metropolitan Aleksiy of Tallinn and Estonia blessed the renovated church.

* * *

1971 marked the 80th anniversary of the establishment of the Pyukhtitsa convent. Celebrations in connection with the anniversary took place during the Feast of the Dormition of the Most Holy Mother of God and clergy from the Tallinn and other dioceses, as well as a large number of the faithful, came to the cloister. On the eve of the feast-day a panikhida was celebrated in the Cathe-

dral of the Dormition for the deceased Mothers-Superior of the cloister, nuns and others who had lived there and those who had built it and all those who had laboured there during the past 80 years. At 6 o'clock an All-Night Vigil was conducted by Metropolitan Aleksiy; the cathedral was filled with worshippers and the choir of nuns sang harmoniously and prayerfully. By tradition, the lity was celebrated as evening fell with a procession around the cathedral.

The next day, after a ceremonial meeting, His Eminence Aleksiy celebrated Divine Liturgy and sprinkled the cathedral and the faithful in the nunnery courtyard with holy water.

As always, the burial ceremony of the Mother of God was particularly moving. His Eminence read the troparia and all the clergy sang the verses of the 17th kathisma. This ceremony usually lasts far into the night.

Pyukhtitsa convent is not only a place of pilgrimage: conferences and meetings to discuss official business are held there by the clergy of the Tallinn diocese. On April 20, 1971, a gathering of clergy and laity took place at the convent to elect members of the Local Council of the Russian Orthodox Church from the Tallinn diocese. Guests from abroad also visit the convent; they have included representatives of the Constantinople and Antiochian Patriarchs and delegations from the World Council of Churches, the Protestant Federation of France, the National Council of Churches of Christ of the USA, the Church of the Brethren of the USA and other Christian Churches and bodies.

On the occasion of the celebrations of the 80th anniversary of the establish-

ment of the Pyukhtitsa cloister His Holiness, Patriarch Pimen sent his patriarchal blessing to the abbess and inhabitants of the convent through Metropolitan Aleksiy, Chancellor of the Tallinn diocese, congratulated them on the feast-day and expressed the wish that in the future, too, they would worthily carry out the tasks incumbent upon them as nuns.

* * *

The Convent of the Dormition at Pyukhtitsa, as we have already noted, stands on a mountain surrounded by fields and meadows, fringed by a grey-blue belt of forest as far as the eye can see. These forests, which are for the most part pine, have the freshness and sweet scent of the North. Among them small lakes of clear, pure water are scattered in the mirror-like smoothness of which the towering sky is reflected. Where the forest becomes thinner the distant silhouette of the convent can be seen between the trunks of trees. A well-trodden road, almost all of which runs through forest, leads to the Chudskoye Lake, some twenty kilometres from the convent. Looking over its waters, one is involuntarily transported back to the distant past: there at the southern extremity of the lake, the fate of our Motherland was decided on the ice, more than seven hundred years ago.

The heart of the visitor is warmed by everything that he sees and experiences at the Convent of the Dormition at Pyukhtitsa. The atmosphere here breathes of the lofty spiritual-mindedness of the sisters and the pure image of the cloister leaves a deep imprint in one's grateful memory.

ANDREY IGNATEYEV



Dotsent Nikolay Richko

On May 2, 1972, on the eve of Prepolovenye (the feast twenty-five days after Easter) after a long and severe illness Nikolay Nikolayevich Richko, Dotsent of the Moscow Theological Academy, passed away along "the path of all the world." A wonderful teacher and linguist, a broad-minded, noble and industrious Christian, had died in the Lord.

Nikolay Nikolayevich Richko was born in 1924 in the village of Duboy, Stolinsky District, Brest Region, into a peasant family. He graduated from secondary school and from 1944 to 1947 he worked in a lumber yard first as a bookkeeper and then as an accountant. In 1951 N. Richko graduated from the Minsk Theological Seminary, and in 1955—the Moscow Theological Academy with the Degree of Candidate of Theology for his dissertation on "The Order of St. Basil and its significance in history of the Unio in the Ukraine and Byelorussia." From July 1955 he was the director of the academy library and from November of the same year taught Hebrew to the 1st and 2nd year students of the academy. The following academic year N. Richko was appointed teacher of Greek in the seminary and academy as well, and relieved of his duties as library director. In February 1958 the Council of the Moscow Theological Academy made him Dotsent. A paper on "The Importance of Hebrew in Theology" read by the author at the meeting of the Council was highly estimated by His Holiness Patriarch Aleksiy, who wrote in the minute-book No. 5 of the Academy Council meeting on February 5, 1958: "It is a very interesting paper. One can only be happy that the academy and seminary have in the person of N. Richko such a competent expert in Hebrew, with a good grounding in the Scriptures. He well deserves the degree of Dotsent."

N. N. Richko worked a number of years over a textbook of the Greek language for correspondent students, and compiled a concise Hebrew grammar. At the same time he studied the Bible in Hebrew and compared it with translations. On October 14, 1961, he read a paper in the Assembly Hall of the Academy on the "Peculiar features in the translation of the Greek Septuagint in connection with the Slavonic text of the Old Testament." His Holiness Patriarch Aleksiy, Patriarch German of Serbia, and the other honoured guests listened to the paper with keen attention and interest. N. N. Richko also knew Latin.

Knowledge of ancient languages helped him in his work on the exegeses. He paid special atten-



tion to the interpretation of the Psalms and the Book of Isaiah because certain passages in the Books, the Messianic songs and chapters are difficult to understand. His article "Philological Analysis of Certain Difficult and Ununderstandable Passages in the Slavonic Psalter of the Synodal Edition (1900) in Comparison with the Septuagint and the Masora" is of considerable scientific interest. Two articles of N. Richko ("What does Psalm 86/7 Say to Us" and "Glory to God in the Highest, and on Earth Peace, Good Will toward Men") were published in the **Journal of the Moscow Patriarchate** (1968, Nos. 10 and 11; 1969, No. 12).

Working over the biblical text he paid special attention to the Dead Sea Scrolls (Qumran manuscripts), and through comparison with the Masora he discovered mistakes made by the Masoretes.

As a teacher N. Richko's first care was to induce students and pupils to study the Holy Scriptures regularly. He urged this in his speeches, lectures, and private conversations. Moreover, he considered it impossible to comprehend the spirit and meaning of the Scriptures correctly without a knowledge of languages. That is why he studied the ancient languages with such zeal and required the same of students. For a number of years he suggested candidate's dissertation themes to the Chair of Ancient Languages. Most of them required not only knowledge of Hebrew but Greek as well, and even an acquaintance with the Qumran manuscripts. In writing these dissertations the undergraduates with the help of the experienced teacher-linguist made a philological analysis of certain excerpts from the Scriptures.

In 1961-1963 Dotsent N. Richko stopped teaching Greek in the Academy because of reforms in

the method of teaching foreign languages introduced in the Moscow Theological Academy; and in February 1965 he tendered his resignation to the Academic Council from teaching Greek in the seminary as well because his health had worsened. His resignation was accepted and from then on to the very end he taught only Hebrew in the academy. At the same time he was writing "A Full Course of Lectures in Hebrew for Students of Theological Academies," a work for a doctorate.

Apart from teaching and writing textbooks N. Richko showed great interest in the life of the academy as well. In 1964, on the occasion of the 150th anniversary of the academy, he read a report on the life of the theological school: "Training at the Moscow Theological Academy from 1955 to 1964." N. Richko often took part unofficially in debates over doctors' theses at the academy. His talks always proved the keen interest he took in the work of the academic council.

He loved church music, and for a number of years he worked as a precentor, giving much time and energy to it. While still a student at the academy he conducted the left academic choir, and during summer vacations he worked as precentor in parish churches. A reference given to Nikolay Nikolayevich Richko by the Dean of the Church of Flor in Kashira, where he conducted the right choir in summer of 1954, says in part: "Nikolay Nikolayevich Richko, an experienced precentor, has won the general esteem of the parishioners for his work with the choir." After graduating from the academy, N. Richko was a precentor of the Patriarchal Domestic Chapel in the Trinity-St. Sergius Lavra for ten years. From 1961 to 1964 he conducted the second group of the academy's right choir and often gave concerts in the Assembly Hall. He read papers on the life and work of Arkhangel'skiy and Vedel, and rehearsed concerts of church music by these composers. From 1969 N. Richko was the precentor of the right choir of the Church of All Saints in Sokol, Moscow, and only severe illness made him leave the work.

For his fruitful pedagogical and scientific work N. Richko was awarded the Patriarchal Diploma and the Order of St. Vladimir, Third Class.

N. Richko's diligence, perseverance, and efficiency surprised both professors and students. It could be said that for Nikolay Nikolayevich there were only two roads—one to the Academy and the other to the church.

In summer 1971 his health declined sharply, and although the illness was a serious one, nobody thought it would be his end. Having to lie in bed and keep quiet depressed him. He thought constantly about the academy and the church; ques-

tioned students and professors who visited him on the life of the academy. At his persistent requests he was discharged from hospital several times and immediately went to give lectures to the students. He attended the church on feast days despite severe illness. But death was approaching. Throughout Passion Week and Eastertide he went to the academy and regularly attended church despite his illness. On Easter night he took Holy Communion and partook of the festal meal with the academic staff.

Three weeks later Nikolay Nikolayevich died. The sad news of his death grieved both students and professors. The loss was truly great—the academy and seminary had lost a zealous theologian.

The coffin was brought from Moscow and placed under the Academy Church in the evening of May 4. After the Litye the "Succession for the elevation of the soul" was read followed by the All-Night Vigil for the departed. Then the students carried the coffin to the Academy Church and started to read from the Psalter.

The funeral service was concelebrated next day by the Rector of the Moscow Theological Academy and Seminary Archbishop Filaret of Dmitrov with the academy clergy, former classmates of the deceased. The funeral oration was delivered by N. Richko's former classmates Professor Archpriest Aleksey Ostapov, Secretary of the Academic Council, and Professor Konstantin Skurat and, on behalf of the students, by a 2nd-year student Andrey Polikopa.

The academy choir sang the funeral versicles while the staff of the Academy, relatives and students gave him "the last kiss." After the funeral service Archbishop Filaret of Dmitrov, Rector of the Academy, offered his sincere condolences to the relatives of the deceased. Then the coffin, accompanied by the singing of the Easter versicles and troparia of the Easter in Hebrew and Greek, was taken from the church and sent to his birthplace, where he was buried in the parish cemetery.

The Moscow Theological Academy received telegrams of condolence from Metropolitan Aleksey of Tallinn and Estonia, Chairman of the Education Committee, Archbishop Aleksey of Krasnodar and Kuban, Archbishop Pitirim of Volokolamsk, the Leningrad Theological Academy and Seminary and the Odessa Theological Seminary.

Prayerful memory of the departed will live in the hearts of his colleagues and students.

MIKHAIL IVANOV,
lecturer of the Moscow
Theological Academy

Sermon in Honour of the 550th Anniversary of the Glorification of St. Sergius of Radonezh

In the Name of the Father,
and of the Son and of the
Holy Spirit!

"Glory to God for everything
and every living creature.
Glory to Him who has revealed to us
the life of a holy man and a spiritual
starets ... St. Sergius!" It is thus, O
beloved brethren and sisters in Christ,
that his devoted disciple—the Blessed
Epifaniy—begins his narrative of the
life and feats of St. Sergius. As pre-
liminary to the description of the works
and feats of the Reverend Sergius, the
disciple glorifies God for having granted
us such a saintly man.

St. Sergius is one of God's chosen
ones that Providence, at times, sends
into the world to prove to what heights
a man can rise, being redeemed by the
Blood of Christ our Saviour, and en-
lightened by the Grace of God.

The entire Orthodox world loves St.
Sergius and venerates his holy memory.
The stately churches of the Lavra
speak to us of the radiance of his vir-
tues, as did, of yore, the barren wil-
derness. For, according to the words
of the famous church orator—the
Moscow Metropolitan Filaret—"The
Sergius Lavra and the Sergius wilder-
ness are one and the same, and are rich
in the same treasure, that is, the
Grace of God that dwelt in St. Sergius
in his wilderness, and continues dwell-
ing now in his Holy Relics, in his
Lavra" (Metropolitan Filaret "Words
and Sermons," Vol. IV, M., 1882, p. 193.)

Long before St. Sergius came to dwell
in his poor cell, devout people saw in

the dense forests, an unusual light,
which seemed to foretell the future
glory of this holy site.

St. Sergius came here at the age of
23. He lived for a long time in pri-
vation, alone with God. Only birds
and wild beasts broke the calm of his
retreat. But the day dawned when breth-
ren came to him, among whom he was
foremost in labour and feats; he knew
how "to weep with those who wept, and
rejoice with those who rejoiced."

From his early youth St. Sergius
loved to pray and it became a spiritual
necessity. Through prayer he ac-
quired invincible strength to accom-
plish feats, through prayer he received
wisdom, through prayer he perceived
the ecstasy of the Heavenly Kingdom
and its gifts in such abundance that
even to this day he continues distribut-
ing them to all those who come with
faith to venerate his holy, miraculous
relics.

St. Sergius interceded with God for
peace, and the fertility of the soil;
he prayed fervently for the holy clois-
ter founded by him, and, foreseeing its
future glory, he made bold to beg of
God that after his departure from this
world, not a single soul that came with
faith to the Lavra would depart without
receiving consolation.

St. Sergius' fame as a great hermit
spread all over the world. From distant
countries pilgrims came to verify the
truth of the rumours. Some came doubt-
ing, but departed with great joy glorify-
ing God Almighty Who dwelleth amidst
His Saints.

Beloved brethren and sisters in Christ! The Grace of God and our love for St. Sergius have summoned us today to the Trinity-St. Sergius Lavra, here, where his Holy Relics repose, to glorify his life and his wonderful Christian deeds.

We believe that "the prayers of this Saint can be of great help to us in our lives; we believe, and that is why we so often make bold to appeal to him: "Our Reverend Father Sergius, raise your voice to God in prayer for us." Here, before the shrine of St. Sergius, where great Patriarchs bow their heads, let us kneel down, and pray for his intercession and blessed help.

The Holy Gospel witnesses that "God giveth not the Spirit by measure"

(Jn. 3. 34), however, we know that each human being is granted blessed gifts according to the measure of his faith.

Let then, apart from the invisible holy gifts—these Mysteries of the Holy Spirit—perceived only by the faithful of heart, let then each of us receive, as a parting blessing, the words of St. Sergius: "Search your hearts, brethren, I beg of you all, and primarily treasure the fear of God, purity of soul and love sincere."

May God grant that the deepest reverence for the sacred, purity of soul and true love, should, like three precious pearls, ornament the souls of all of us who honour the holy memory of St. Sergius! Amen.

Archimandrite SIMON NOVIKOV



Christian Life

A Talk

The Lord Christ offers to the most selfish a commandment which each of us can fulfil almost easily and which offers an immense scope of possibilities—I would almost say: the worse we are, the greater the possibilities. He says: "Love your neighbour as yourself." He does not say: "To begin with, turn away from yourself, hate yourself, love only your neighbour, remember him only." He says: "You love yourself, well, go on, but now, be fair, whatever you wish for yourself, give to your neighbour—a fair, an equal share. You wish comfort, give him comfort; you wish food, give him food; you wish neat clothes, share your clothes; you long for more than this—it may be compassion, it may be patience, it may be forbearance, it may be humility, it may be a great deal of things which you need from your neighbour, which you expect and wish for your comfort, for your pleasure, for your happiness, to acquire and to

Continuation. For the beginning see issue No. 5

possess a sense of security, of expansion,—all right, have them, take all that is given but on one condition: however much or however little you take, give *the same quantity*, the same amount to your neighbour."

This seems to be a fair and simple command and no one can escape it, no one of us can say: "I have not got enough imagination to do to my neighbour all he wishes me to do to him" because the Lord does not say: "Try to imagine the needs of your neighbour, try to understand his mind, his heart." He just says: "You look into a mirror, look at your own greed, at your own desires, at your own wishes at your own hopes, at your own joys and sorrows, and then share everything equally."

This is a commandment for selfish people and, as I said before, the more selfish we are, the greater the scope: if you wish for nothing, there is very little you can give, but if you are really greedy and atrociously greedy, if you are grasping, if you want to get out of life all it can give, you have an immense and endless programme of holy activities.

It may seem to you quite a stupid way of viewing this commandment of Christ and, yet, I think it is a very

practical and very encouraging one: because what is so depressing, when one reads the Gospel, is the delusion to which we are all subject that we could start if we were just a little better than we are but, as we are, there is so little we can do! "Oh, if I could renounce myself, then, everything would be perfect—but the trouble is that I cannot renounce myself." "If I could do this or that, oh, then, all possibilities would be open to me"—and here is the Lord Who says: "The worse you are, the better to start with: a perfect, wide, programme of activities is mapped out before you."

If we begin, we will see at once that we are caught; we are caught because, very soon, we shall see that sharing always means losing something of our greed: we always bite off more than we can chew, but we are always unwilling to share what we have bitten and to keep only what we can chew; and this is where it begins: you grasp as much as you can, more than you can hold; well, look at it and ask yourself: "How much of all this can I keep and make use of?" You will see quite soon, if you are honest, that it is not only an equal share that you can give—because your greed is far vaster than your ability of consumption—well, drop all you do not need, this will be a first step, and then, share equally.

Here, I have introduced a new notion: that of dropping what I do not need at all. In this grasping of ours, in this selfishness of ours, there are really two concentric circles: there is what I can possess and then there is what I do not even possess, but what I have already collected—that bit does not fall into the category of sharing, because you do not share what you do not want. What you must share is the part for which you have a use—but what about the part which is of no use at all?

First of all, I would like you to realize that, each of us, we do possess, either materially or in our inner life, things which are of no use whatever to us. We possess things which we never see because they are hidden by other things which we never use; we possess things which are simply in the way, making life impossible, making it necessary for us to steer through our rooms and

amongst our goods with great care, as if between rocks. I know an old lady who, when she died, left everything very orderly and tidy and, amongst her possessions, there was an old cardboard box, neatly tied up and labelled: "little bits of string, of no use at all." Well, even these little bits of string she did not destroy, because she thought that that would be a waste. If we think of ourselves, can we not discover in our life, either physically or mentally, psychologically, little bits of string that are of no use either to us or to anyone, too short, too thick, too worn, which we keep in store for the sole purpose of letting someone dispose of them afterwards. We have got knowledge, emotions, desires and objects which all fall under this heading.

Well, St. John Chrysostom has definite views about the way in which one can dispose intelligently of little bits of string which are no longer of any use whatsoever. In one of his sermons he says that, if you wish, one day, to learn to possess nothing, begin by clearing out of your life what you do not need at all. He says everyone has got in his possession things unneeded; try to take the one you need least of all, the one you do not need at all, the one you had forgotten for years and offer it as an offering to God.

You will say: "What sort of an offering is that?", I will answer: "It is no worthy offering, but, as you can do nothing better, offer what you do not need." The only thing is that, once you have given it to God, do not take it away and do not covet it back. That is not so easy again because, so often, we have something which is of no use,—it has been a nuisance for tens of years in a corner, collecting dust, mice and what not; one day in an act of extraordinary generosity, we say to someone: "Have it!" (usually we do not say: "Have it because I do not need it," we leave ourselves, at least, the chance to have done something noble: "Have it!") and, the moment it is in the hands of the other person, we look at it and think: "How many years I have not looked at it and I have never realized that it would be so nice for such or such a purpose." For years, it was of no use;

the moment you are giving it away, you are aware that it is *just* the little box that might have blocked so nicely a hole in the wall!—or something of that kind. If you try, you will see: it works that way; I speak from experience, and I am certain that I am not the only one who possesses this experience.

That is where the fight begins: you have given what you did not need. Fight against the thought that says: "What a pity, it might have stayed here for ten or fifteen years and come in useful!" You have given it away, it is given, it is an offering, it is all right.

Then let some time elapse, look round and you will see that something else will have come to the fore—you know, it is like peeling an onion: if you peel the hard and dried shell and leave it there, in a few days the next layer becomes hard and no more useful: in the same way, you look around and ask yourself: "Are there new things which are of no use?" and you always discover something. You take that one, you give it to God and you do not take it away: and it has got an admirable advantage, says St. John Chrysostom "in as far as that what you are giving is of no worth and you had no use for it, you cannot even be proud of your generosity, because you have just made space for yourself." At the same time, you are more free by a little bit of string or a little box; and, he goes on to say, the interesting thing is: if you continue to do this, day after day, or week after week (to heal from the shock of having lost something you did not need, because, if you do not allow yourself time to heal from the shock, one shock after the other, it becomes painful), when it is given, when it is forgotten, when you have even forgiven the person to whom you have been so kind, then make the next move.

Give something else and you will see that doing that step after step, one day you will remain with nothing *but* the Lord God. In connection with this sacrifice, there is, in the life of the Desert Fathers, an interesting story—that of a man who lived on the fringe of the Desert and had given away all he possessed; the only thing he had was a little book of the Gospel which he read every day; and one day, one of

the ascetics of the Desert met him without his book and he said: "What has happened to your book of the Gospel?" "Well," he said, "I read in it that we should give all that we possess, so I gave it away."

Well, you see, that can lead us very far; if you follow in this way step by step, and very simply—not even prompted by your conscience because, at that level, you are not even expected to have a conscience, you are not even expected to be capable of perceiving what your conscience says (it applies simply to facts, to obvious facts which anyone can notice)—gradually you become more and more free; so that if we begin at that egoistic, selfish level, giving away what we do not need and sharing honestly what we have a right to—I want joy, I share joy, I want food, I share food—gradually, we become more and more free with regard not only to outward possessions but also to inner possessions.

You remember that, a few weeks ago, we spoke of following Christ and of the rich young man who could not follow Christ because the condition was: "Sell all that you possess." And, at that point, I underlined the fact that we can be rich in more than one way: we can be rich by positive possessions—well, goods we have. But so often we are not prepared to give away our inner wealth, we cling to our intelligence or to the amount we imagine we have, we cling to our sensitiveness, we cling to authority, to relationships, to all sorts of things (and relationships are one of those things to which we cling the more ferociously, killing others because we want to be in a relationship with them)—and this prevents us from following Christ as radically as if we did not want to part with this house or with this field.

So, outer and inner riches have simply to be shared. Where does that lead? It leads just one step further:

Unless we are completely blind, unless we share the goods we possess as one throws a bone to a dog without even looking at this dog, we will discover—if only we pay minute attention to the consequences of what we are doing,—another side of life: we have been deprived of something even

though we have had our full share; we have been deprived only of someone else's share, but if you look at the person who has received it, you will discover that this person has received more than a piece of bread or a glass of water, or a piece of clothing; he has received something which he, perhaps mistakenly, recognizes as an act of charity. This is terribly important. If we are attentive to the response of the person who receives, we will discover that we have given what we never intended to give: we have given *God's Charity* to him. Well, of course, this charity may be a mixed blessing at times. I think I have told you the story of a man whose conversion was the result of this kind of unexpected act of charity.

There was a man called Peter; he lived in Alexandria, he was rich and he was one of the greatest misers of the city. One day, the beggars of the place collected near the church and began to speak of their usual customers: everyone had got something out of someone, no one had got anything out of this man Peter. So, they decided to try and they made a bet: if anyone could get anything out of him, he would receive from all the other beggars their proceeds for the whole day; and so, everyone tried and nothing happened until, one day, one of them saw him coming out of his house, with a wheelbarrow full of loaves; and he began to beg and the man began by saying nothing, then he started cursing and, when he had come to the highest pitch of fury, he stopped his wheelbarrow, took a loaf and threw it at the beggar—who was badly hit on the head. Nevertheless, he took the bread and ran. He came to the place of the meeting, produced the bread stained with his blood and said: "I have got it out of Peter!" Then, he collected the money from the others. But in the meantime, Peter, having done his business in town, had had a solid supper, gone to bed and had a dream; and in his dream, he saw the Last Judgement: the Lord Christ sat on a throne; there was an enormous scale there, with a very big tray for sins and a small one for virtues; and angels began to pile on the big one all his misdeeds, and they

were innumerable, and there was nothing to fill up the other tray. So, the devils began to rejoice and had already started teasing Peter when suddenly his guardian angel flew up with a loaf, stained with blood; he put it on the small tray and the scales began to tip. And all the devils began to shout: "Unfair, unfair!" "Why," said the angel, "he gave this loaf of bread!" "No," said the devils, "he did not give it, he threw it in an act of fury!" And so the poor man Peter, who had already anticipated some alleviations to his sad condition, began to fear more and more; and the devils were pulling hard on the left side, and the angel, who was more honest, could do nothing about the right side. And so they turned to the Lord Christ for a decision, and the Lord Christ said: "No, this is enough for Me not to condemn him because, although he did it without any sense of charity, the man who was hungry ate and was grateful."

Well, you see, you can start on that level and, if you start on that level, you can already have some hope, provided you respond to the experiment in the way in which Peter responded when he became aware of things: he changed his life. But what matters really very much is that this act of fury on his part, in a way, reached much farther than he thought: the fury was forgotten, his ill intention was forgotten, the beggars had something to eat and, in spite of his evil intention, they thanked God.

Now, we are not bound to wait until we see ourselves at the Last Judgement. We can look round and see how our very poor experiments at sharing something which is ours develop in the life of other people: in easing their condition and in provoking their gratitude. And when we do this—if we are attentive, if we are prepared to respond with the amount of heart we have to the amount of experience which we gain—we begin to discover new possibilities... shall I say, of "satisfying our selfishness"? Perhaps of rejoicing in a new way, of taking our pleasures in a new way: to see a smile on the face of the hungry or of the distressed may be a selfish joy but it may, it will, eventually develop into something greater and more meaningful and valu-

able than selfish joy, it will develop eventually into the joy of sharing what is given: thanks be and praise to God. And so, if we begin with selfishness, but if we are selfish in the way in which the Lord Christ commands and advises us to be selfish, then we can, eventually, learn to see in the experience of others, something that will move us away from grasping, from greed, from a selfishness that claims everything, and it will lead us just one step further—nearer to what Christ wishes us to do.

Next time we will see what we can do further, because, if we stop at that, if that is all we can do, it would be rather sad!

(The talk was followed by a reading of Isaiah, Chapter 58).

VI

In my last talk I made an attempt to show how we can take advantage of our selfishness in order to begin to lead a spiritual life. How?... By accepting the commandment of Christ that we should love one another as we love ourselves. We can make a beginning on the very level on which we already are and, from there, we can gradually grow further and further from our selfishness and deeper into the will of God.

Now, this is the second point which I would like to take up tonight. It is not enough to assume that it will be sufficient for us to share and to be content with sharing; what we discover very soon is that we are caught when we accept to do the will of God, even in this primitive and simple way because to give to the others as much as we have taken for ourselves really amounts always to not taking to ourselves what we give to the others; even if we do not take from what is ours in order to give to someone else, we discover very soon that, still, we might have had more.

And at that point we must show and exert some determination and courage to reduce our taking not to the measure of our greed, but to the measure of our

fair need. This is the moment when a limitation is introduced, a new one, into what we possess, what we take and what we keep. And the reason for it is obvious. I did not disclose that, last time, but you may have noticed it! The thing is that the commandment of Christ to love our neighbour as ourselves speaks of a neighbour, *one* neighbour but, when we begin to apply the rule, we discover that this neighbour is multiplied by infinity. We cannot just single out one person with whom we are going to share, we must consider our neighbour as anyone who is next to us—and so, whenever we start sharing, it has no end to it, and the sharing always reduces our share more and more until, in the end, we are really reduced to absolute necessity. So that this collective neighbour, where he becomes concrete, becomes more and more demanding: I share first of all with the one who is next to me—and then I discover that, on my other side there is another one with whom I share—and behind me—and in front of me—and around me; we can thus be gradually robbed, by God's simple commandment, of a great deal more than we were prepared to give in the first place.

And here is the point at which I would remind you of what St. John Chrysostom said about giving what you do not need but not taking it back, and the fact that if you give what you do not need, after a certain time, there is something else which you do not need—you discover it, you can give it. There comes a moment when our greed is aroused, when our selfishness rebels, when we see that we are tricked by God into acts of generosity which are far beyond anything we intended to do in the first place.

And, at this point, we must go a step further. There are two ways in which we can go a step further: *on the one hand* we can summon all our faith and all our energy and say: "this is the will of God and I continue" (if we have enough faith and energy to do this it is all right, but usually we have not enough); *there is another way* which, I think, we must take advantage of: if we have not been distributing what we do not need *without* paying attention to the results, around us, of pure acts

of relative generosity, we may have learnt something that will be very helpful. If we watch—intelligently, attentively—the person who is at the receiving end, we will discover that even sharing what we do not need gives so much joy and bears fruits of such gratitude, provided we give with generosity, ungrudgingly and without making the other feel that he is an object of our charity or, worse, a means of our becoming outstandingly holy and attractive.

If we discover what is happening to the other person, we may find in that encouragement and a great deal of help. We may find ourselves in the position of a servant who is being used by his master to run errands of charity: he may have come to his master without any intention of being charitable, with only the desire to earn a salary; he may find it quite absurd that his master, who possesses wealth, should waste it on other people instead of keeping it for himself or for his children but, as he is paid to do so, he will go round distributing the charities. If he is completely wrapped in himself, if he does it without ever looking at the people to whom he is being sent, he will learn nothing; he will go round, giving—and taking no part in the giving, he will act more or less like a postman who delivers letters loaded with joy or sorrow without ever suspecting what is in the letters or what is happening in the souls of those persons who receive a letter and recognize the handwriting.

But if the servant, after a certain time, begins to notice what is going on around him as a result of his errands, he may make discoveries that will be useful for him. He may, first of all, discover that he is bringing real help, that this help was needed, that he is relieving pain and anguish and hunger and so on. He may discover that whatever he does in the name of his master results in joy and in gratitude. He may discover, further, that people who had begun by receiving the charity greedily, quite often illegitimately, are being gradually changed by the fact that they are confronted with real human charity, that is: by cherishing with love—and they become different. Instead of concentrating

completely and exclusively on the gift, they begin to become aware of the giver. He may discover also that, although he was putting no heart into what he was doing, part of the gratitude which really belongs to the master is offered to him: people meet *him* with joy because *he* brings what they want but later simply because *he* is coming, because *he* is a sign that human mercy, compassion or love has reached out towards them; and he may discover that he is completely involved in what his master does: there is no way in which he can get free—he is within this miracle of charity, even unwittingly.

I quoted, last time, the case of this man, Peter of Alexandria, who worked an act of charity without any intention and yet discovered from the results that it had meaning. Well, if you put yourself in the place of this servant, you can begin and weigh up how far and how near you are to this act of charity, to the heart of it. Are you the indifferent servant who goes his rounds, throwing acts of divine charity in people's faces? Are you the one who is beginning to discover and to understand? Are you the one who, in the process of this understanding, begins to find a certain joy in bringing joy? (At that point at no cost, really, to himself—because all that he is distributing belongs to his master).

Here, we could bring in a certain amount of parables of Christ, everything there is about stewardship in the Gospel. You may have been sent to do the will of God simply like that; you may also have been put in charge of our Lord's wealth in order to distribute it for Him and you can ask yourself whether you are the unjust steward or not. You may discover that, in the process of sharing the Master's concerns, you have grown to be at one with Him and are genuinely interested in the destiny of these people: the more, the closer you come to this point, the more you are involved in these acts of charity, the greater the claim on you, because the more you get involved in your heart, in your interest, the less you can remain an outsider. The moment you begin to know things

better, because you are concerned to put in a greater effort in order that the will of your Master should be fulfilled quickly and more perfectly, the more you will discover that you must sacrifice something: you must sacrifice some of your time, you must sacrifice some of your energy, you must be quicker, you must be more responsible in the way in which you do things.

You may discover, at a certain moment, that the need which you are to alleviate is not completely met by the charity of your Master, that there is something else which should be done—and there is no one who can do it, except you; you may have brought what is needed—and yet discover that, in addition to what is needed, kindness is needed, some of your time is needed, a word is needed, the ability of being silent with people is needed, and so on. You may discover that, without making any material sacrifice in order to fulfil the charitable will of your Master, you must put into your errand part of your soul—not of your emotions, but of your heart—in active deed and, here again, you get involved into limiting yourself, into claiming from yourself effort and, perhaps, sacrifice.

So that when we began by loving our neighbour as ourselves with a sense of complete safety (“I have a right to love myself with all my heart, provided I love my neighbour with all my heart!”) we get involved in an extremely tricky situation in which “loving my neighbour with all my heart” really leads me to pay less and less attention to myself—in other words, in a certain way, loving myself less and less and transferring my loving, my concern on to my neighbour.

And then, as we grow more experienced, as we watch life and see how things work as we go on working—we see how often we fall short of our duties. The unjust steward is an example; one could find many more, and at that point, a new problem arises:

I was commissioned or commanded to do something, I have not done it or I have done it badly—I may have done it badly inwardly, that is, I *did* what I was supposed to do but with hardness of heart, without a smile, without

kindness, and I saw that charity, given that way, is humiliating and hurtful for people. I have killed joy when I could have brought it; my conscience, my soul accuse me. I may feel awkward, and I may feel so awkward that I will need forgiveness. This forgiveness I can receive from two persons: my Master, because I have wrecked His intentions, and the person whom I have hurt when I was supposed to bring him joy. Both are equally essential. We have always a temptation to choose the person who is less hurt as the one to apologize to. We should apologize to both, we should be forgiven by both, and when we think in terms of our relationship with people and God, it is not enough to turn to God in sorrow for what we have done to people, because it is *people* who have got to forgive us first.

In the memoirs of a Russian missionary to Siberia there is an interesting story of the visitation he made to the centre of his missionary territories: he had to travel for days on end in a cart and was driven by a pagan: they got into a snow storm and it was only the courage and the generosity of the pagan that saved the missionary; so, when they had emerged from their trouble, the missionary said: “I have watched you and you are worthy of being a Christian; why do you not become one?” “Because,” the pagan said, “it would ruin my trade: no one would trust me if I were a Christian. For instance, if I stole a cow and then repented, as a pagan, I would bring the cow back to my neighbour, ask his forgiveness, he would beat me, and then we would shake hands—but if I was a Christian, I would go to the priest who would give me absolution, I would keep the cow and have a clear conscience!”

Well, this is a caricature, but it is almost exactly what we usually do: we may not go to confession if we do not believe in confession, but there are so many ways in which we try to turn our sorrowful hearts to God and say how terribly sorry we are for what we have done—and make sure that we do not put things right; we will weep and pray

(Continued on p. 79)





COMMUNIQUE

of the Meeting of the International Secretariat of the CPC

The International Secretariat of the Christian Peace Conference met at Piestany, on June 21-23, 1972, at the invitation of the Slovak Evangelical Church in Czechoslovakia. The meeting was opened by the host, General Bishop Dr. Jan Michalko, a member of the CPC Working Committee, and by the CPC General Secretary, Dr. Karoly Toth. In examining the international situation during the ensuing discussion, the following viewpoints were stressed:

The first half of 1972 witnessed significant successes in the relaxation of international tension: namely, important progress towards the strengthening of security and cooperation on the European continent, significant steps taken toward eliminating the armaments race and success in realizing the coexistence of states with different social systems.

The visit of US President Nixon to Moscow, negotiations between the statesmen of the USSR and the President of the US, as well as agreements arrived at, especially those in the sphere of strategic weapons, were considered by the International Secretariat as successes of the peace forces and of the struggle for the implementation of the idea of peaceful coexistence. The Moscow agreements between the two great powers are of tremendous significance for the entire future development of negotiations, the aim of which is further progress towards general and total disarmament and the prevention of a world war.

Developments in Europe are likewise proceeding in the direction of further détente. The ratification of the treaties between the USSR and the FRG, and between the Polish People's Republic and the FRG, as well as the coming into force of the quadripartite treaty on West Berlin and the transport agreement between the GDR and the FRG have improved still more the prospects for a system of security and cooperation in Europe. But negative forces are still at work, which are attempting to diminish the significance of the Moscow and Warsaw treaties. All efforts toward hindering the acceptance of

the GDR by UN and its agencies, as well as international juridical recognition of the GDR will end in failure. Although the session of the NATO Council has agreed, in principle, with the convocation of a pan-European conference on security and cooperation, it has formulated new conditions intended to delay the convocation of this conference.

With great satisfaction the International Secretariat heard the report on the Assembly of the European Public Opinion for Security and Cooperation at which, broadly and unanimously, the will of the nations of Europe to live in peace, on the basis of the principles of peaceful coexistence, was expressed. The Christian Peace Conference will do its utmost to strengthen this movement of popular forces for security and cooperation and moreover broaden its basis by appealing, first of all, to the Churches and Christians of Europe to implement their responsibility for peace on the continent.

The Christian Peace Conference confirmed its solidarity with all countries of the Third World and stands in solidarity with those who are fighting for a just and lasting peace in the framework of the national-liberation movement. The International Secretariat fully agreed with the Stockholm Conference's evaluation of the situation in Indochina and expressed its indignation over the increasingly perfected and sophisticated American military war techniques being used against the heroic Vietnamese people with the aim of genocide and ecocide. The American Government is not only attempting to eliminate all human life there, but it is trying to destroy the entire environment so that life in the bombed regions would be quite impossible in future.

The International Secretariat expressed its appreciation of the determined stand taken at the OAU conference in Rabat, where African leaders expressed their solidarity in the common struggle against all manifestations of imperialism. It was also the opinion of the International Secretariat that the fate of the African countries is closely tied with the fate of the

Arab countries in the Middle East, and therefore it supports the demand to free the Arab territories occupied by Israel.

The International Secretariat accepted with thanks and approval the report on the first meeting of Christians for Socialism in Latin America, which was held in Santiago de Chile. It expressed its encouragement to all friends and members of the CPC in Latin America and declared its solidarity with their anti-imperialist fight. It also thanked the members of the CPC delegation, who had acted officially and actively at that conference as the sole representatives of an international organization.

The experience of the meeting in Santiago de Chile showed clearly that the political activity of Christians who are fighting for libe-

ration in Latin America cannot be separated from their Christian faith, but that, on the contrary, this is for them the only way to implement this faith and life in the spirit of true Christianity.

The International Secretariat accepted with pleasure the invitation extended to the Working Committee to hold its meeting in Finland (September 28-October 3, 1972). It noted gratefully the preparatory work of the three Study Commissions of the movement which will have their sessions during the course of this year.

The International Secretariat thanked the host Church, in the person of its General Bishop Dr. Jan Michalko, for its warm hospitality and good organization of the meeting.

STATEMENT on Indo-Pakistani Agreement at Simla

On behalf of the Christian Peace Conference, we welcome the Indo-Pakistani agreement signed on July 3, 1972, by the Prime Minister of India, Mrs. Indira Gandhi and the President of Pakistan Mr. Z. A. Bhutto, in Simla, expressing both parties' desire to end the policy of confrontation on the Indian subcontinent and to promote lasting peace, friendly relations and general cooperation there.

With deep satisfaction we note the proclaimed willingness of the heads of both countries to settle the differences peacefully, by means of bilateral talks, their attachment to the principles of peaceful coexistence, and respect for territorial integrity, sovereignty and non-interference. We consider the document signed in Sim-

la a significant step on the way towards normalization of the political situation in Hindustan and a promise for the successful settlement of existing problems in the future. This certainly coincides with the vital interests of the many millions of inhabitants of this subcontinent.

We also welcome the declaration made by a representative of the Ministry of Foreign Affairs of Pakistan, after the signing of the agreement in Simla, concerning the possibility of Pakistan recognizing in the near future the Republic of Bangladesh as an independent and sovereign state. This will undoubtedly help to improve the political climate in Asia as a whole.

NIKODIM, Metropolitan
of Leningrad and Novgorod,
President of the CPC

Dr. KAROLY TOTH,
General Secretary
of the CPC

Open Letter to the President of the USA

*Mr. Richard M. Nixon
President of the United States of America
White House, Washington, D. C., U. S. A.*

Mr. President,

We beg to address you in the name of the Christian Peace Conference which unites Christians and Christian Churches wishing to give expression to their responsibility for peace in our days in a great number of countries all over the

world. The Christian Peace Conference desires to be a forum where Christians of the whole world can meet in search of God's will concerning current political, social and economic questions.

In the name of the Gospel of our Lord Jesus

Christ, and compelled by our conscience, we beg you to put an end to the terrible and unprecedented destruction of human life and human environment which the American forces, at your command, are carrying out in South-East Asia. As human beings and as Christians, we demand that you stop immediately this unspeakably horrible war against the peoples of South-East Asia.

Mr. President, we have heard, what is well known to the public in general, that you uphold the Quaker traditions of your family. We are told that you regularly attend services of Christian worship. It is also known that you and your family listen to the Message of the Gospel every Sunday in the White House. Therefore, we believe you cannot ignore the fact that not only the Quaker meetings held in your country, but the majority of Christian denominations in the USA, just as the international Christian organizations, are most decidedly against the weapons of mass destruction used by US Forces in Indochina. Unprecedented bombings of the defenceless civilian population, of churches, schools and hospitals, the use of napalm, biological and even electronic warfare, have shocked and revolted all humanity to such an extent that it cannot be passed over. The bombing of dams in North Vietnam endangers the lives of millions, and we hear alarming news also of the terrible possibility of a geophysical and even meteorological warfare.

We would point out too, that the highest authority of the Roman Catholic Church, the Second Vatican Council, also clearly condemned the use of weapons of indiscriminate destruction. We recall further that the leaders and theologians of different American Churches, took a clear stand, at their conference held last March in Kansas City, against the cruel war in Vietnam and other countries of Indochina. The World Council of Churches, uniting more than 240 denominations of the world, has repeatedly protested against the bloodshed in Vietnam. We could

enumerate a great number of statements issued by church organizations and Christian groups who unanimously condemn, as incompatible with Christian conscience and even as a grave sin, the war that has been waged for three decades in Vietnam and the unspeakable sufferings her people, young and old, men and women, are condemned to day after day.

Mr. President, as Commander-in-Chief of the US Armed Forces, you must do something urgently to stop this gravest and most immoral destruction of human life. It is clear to us and to the whole world that your unscrupulous use of such demoniac inventions as the phosphorous bombs and the Noneywell bombs filled with plastic darts that cannot be located in the human body with X-ray as well as other hellish weapons with which you carry out your programme of Vietnamization refusing to negotiate in good faith and in a positive way, constitute the greatest and most damnable crime, the most terrible genocide, demoniac and automated ecocide.

Mr. President, as the head of the United States and as Commander-in-Chief of the US Armed Forces, you bear the greatest personal responsibility for these crimes considered by the whole of Christianity as sins against God and Man!

As Christians, we demand in the name of our Lord Jesus Christ that you immediately cease killing people and destroying large territories; we demand that you withdraw all American forces from South-East Asia. The pivotal message of Christian faith is that Jesus Christ has suffered for us. Mr. President, this suffering obliges us in His Name to refrain from inflicting pain on our fellowmen.

We would prefer not to use such harsh words, Mr. President, but these words express our faith in Jesus Christ and they are evoked by the immeasurable sufferings of the peoples in South-East Asia, especially in Vietnam.

We beg you, therefore, to receive this letter of ours as a desperate cry of Christian faith and conscience.

Yours faithfully,

**NIKODIM, Metropolitan
of Leningrad and Novgorod,
President of the CPC**

**Dr. KÁROLY TÓTH,
General Secretary
of the CPC**

Prague, July 15, 1972

Letter from the CPC Leaders to French Churches

CPC leaders have sent the following letter to the Archbishop of Paris and to the President of the French Protestant Federation on the 17th of July:

Dear Brothers!

It is well known to us that Christians and Churches in France, basing themselves on their long-standing traditions, are seriously concerned with their country's social questions and problems of coexistence among nations, which they consider as part of the responsibility of the Christian faith. The CPC, on behalf of which we are writing this letter, has for many years followed the policy of your country with great respect and gratitude. France has done a great deal for the present developments in Europe justifying the best of hopes. Her decision to pull out of NATO has substantially decreased the threat to peace in Europe inherent in the alliance of the militaristic forces in the USA and the FRG. The close mutual consultations and cooperation agreed upon by your government and that of the Soviet Union have become a model of peaceful coexistence between states with different social systems, demonstrating the mutual advantages of such relations. The efforts made by your government for an early convoca-

tion of an all-European Conference on Security and Cooperation have met with the wishes of European nations.

We regret all the more, therefore, the fact that France has exposed herself to justified criticism by the world public as a result of its atomic weapon tests in the Pacific. We, too, must join in this criticism, since there is nothing to make us understand the need for these tests. At a time when disarmament—and above all nuclear disarmament—is the order of the day, it seems utter irresponsibility to agitate mankind with military experiments of this kind, and increasing on such a large scale the contamination of human environment.

We beg you, therefore, to try to influence your government in the interests of the future of mankind to give up all atomic weapon tests and to join the international agreement prohibiting such tests.

It would make us happy to see France without this blot in the future, and to be able to appreciate unconditionally her contributions towards peace and European security and cooperation.

Kindly accept our loyal feelings in the name of our Lord Jesus Christ.

NIKODIM, Metropolitan
of Leningrad and Novgorod,
President of the CPC

Dr. KAROLY TOTTH
General Secretary
of the CPC

Message to the World Assembly of Representatives of Various Religions for Peace and Justice in Indochina

Mr. Chairman,

Dear friends in the fight for peace and justice in Indochina!

The Christian Peace Conference, which unites the peace-making effort of the Christian Churches in many countries, has, from the outset, taken the stand of categorical condemnation of the US armed aggression in Vietnam and other countries of Indochina. All these years the CPC has worked for the withdrawal of the troops and arms of the USA and their allies from the territory of Indochina, so that the peoples in the countries of this region may have the opportunity to decide their destiny without foreign interference; the CPC has invariably expressed

solidarity with the peoples in Vietnam, Laos and Cambodia fighting to restore peace and the independence of their countries.

It is a well-known fact that the new form of escalating the war in Vietnam, which is now being carried out with the help of electronic and other modern weapons and technical means entails ever new sacrifices on the part of the Vietnamese people, ever new destruction and ruin of the environment. These circumstances prove how far removed are the "peaceful" words of Mr. Nixon, President of the USA, from the terrible acts committed by the US armed forces against the sovereign Democratic Republic of Vietnam, and the peoples in other countries.

of Indochina. These acts are acquiring the character of genocide and ecocide, and in fact they are crimes against mankind. In view of this, your Assembly is especially important and timely. We note that it is to be held on the eve of the anniversary of the appallingly tragic atom bombing of Hiroshima and Nagasaki, at a time when in Indochina the USA is using new weapons of mass destruction of people and the environment, ones hardly less powerful than the atom bombs of 1945.

Christians, Buddhists, Moslems, Shintoists and representatives of other faiths can and must do much, through their firm will and determina-

tion in the name of the Supreme Power and for the triumph of humanity, to see that peace and justice may without delay reign in Indochina.

On behalf of the Christian Peace Conference we wholeheartedly greet the participants in the present Assembly, and wish you every success in carrying out the tasks confronting you.

We pray for the success of the Assembly and the fruitful unity of effort on the part of all religions and all mankind for peace and justice, for ending all aggressive wars, for the triumph of humanism.

Yours fraternally,

Metropolitan NIKODIM,
President of the Christian
Peace Conference

Dr. KAROLY TOTH,
General Secretary of the Christian
Peace Conference

Tokyo, July 25, 1972

Activities of the CPC

On July 1 and 2, 1972, a session of the Executive Committee of the Stockholm Conference on Vietnam was held to discuss the tasks to be tackled at the present stage of the fight against US aggression in Vietnam and Indochina.

A special statement was adopted, categorically condemning the US bombing of dykes and other irrigation works.

The session was attended by Archpriest Pavel Sokolovsky, member of the International Secretariat of the CPC, representing the CPC on the Bureau of the Executive Committee of the Stockholm Conference.



Divine Liturgy at the Patriarchal Cathedral in Mtskheta on the day of the enthronization of His Holiness Patriarch-Catholicos David V of All Georgia (see p. 40)

At the Celebrations of the Georgian Orthodox Church

On June 30, 1972, a delegation of the Russian Orthodox Church left Moscow to attend the Local Council of the Autocephalous Georgian Orthodox Church in the capacity of guests of the Georgian Church. The delegation, which was led by Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, consisted of Bishop Nikolay of Vladimir and Suzdal and Archpriest Arkadiy Stanko, Rector of All Saints Church in Moscow.

At Tbilisi airport the delegation was met by Metropolitan David of Urbniss, Locum Tenens of the Georgian Patriarchal Throne, members of the Holy Synod, clergy and laity.

Our delegation spent the morning of July 1 seeing the sights of Tbilisi, including the Tbilisi fortress and the Metekhi castle church.

By 12 a. m. local time the delegation from the Russian Orthodox Church arrived at the Sion Cathedral for the opening of the Local Council of the Georgian Church, which was to elect the Patriarch. A delegation from the Armenian Apostolic Church, headed by His Holiness Vazgen I, Supreme Patriarch-Catholikos of all Armenians, also attended the Council.

The opening of the Council was preceded by a moleben, which was conducted by Metropolitan Iliya of Sukhumi and Abkhazia, assisted by three archpriests, one of whom acted as archdeacon, according to the custom of the Georgian Church.

At the conclusion of the moleben Metropolitan Aleksiy of Tallinn and Estonia, head of the delegation from the Russian Orthodox Church, read the Message of His Holiness, Patriarch Pimen of Moscow and All Russia, to the Local Council of the Georgian Orthodox Church (the Message appears in the preceding issue of the journal.—Ed.).

The Chairman of the Council, Metropolitan David of Urbniss, Locum Tenens of the Patriarchal Throne, expressed heartfelt gratitude on behalf of the Georgian Church to His Holiness, Patriarch Pimen for his Message. He then addressed the Council, noting that this was the eleventh Local Council to be convened by the Georgian Orthodox Church. Since the Georgian Church had become autocephalous in 1917, he said, seven Catholicos-Patriarchs had been elected at Her Local Councils: the first had been Kirion, who had been followed by Leonid, Amvrosiy, Christofor, Kallistrat, Melkhisedek and Efrem II († 1972). The Georgian Orthodox Church had always served peace in word and deed, in accordance with the Word of God, and had always taken an active part in various inter-Christian and public international peace meetings. When nazi Germany had violated the peaceful life of the Soviet people the Georgian Church had done everything in Her power towards achieving victory over the enemy during a difficult period for our country.

The Georgian Church, Metropolitan David went on, had always shown a friendly attitude towards all Orthodox and other Christian Churches: this was evidenced by the fact that present with them at the Local Council of the Georgian Church were representatives of the Russian Orthodox Church and the Armenian Apostolic Church. The Russian, Georgian and Armenian peoples had always been together, one in their aspirations towards peace and friendship, and they joyfully greeted the arrival of delegations from the Russian and Armenian Churches at their Council. Metropolitan David expressed the wish that July 1, the day on which the Local Council was held, should once again witness to their friendship. May Christ, Who is always among us, and the beneficence of the Holy Spirit

protect us during all the days of our life, the Metropolitan said, and may the beneficence of the Holy Spirit help us today in electing His Holiness, the Catholicos-Patriarch.

He then declared the Local Council of the Georgian Orthodox Church open.

Following the introductory speech of the Patriarchal Locum Tenens, Bishop Gayoz of Tsilkan read in Georgian a Message that had been sent to the government of Georgia. In it the Council expressed its gratitude to the government for its help in convening the Council to elect the Catholicos-Patriarch of the Georgian Church and assured the government that the newly elected Primate of the Church would work to further the peaceful goals of the Georgian people and all the peoples of the Soviet state.

When this Message had been read Metropolitan Iliya of Sukhumi informed the members of the Council that the Holy Synod of the Georgian Church had expressed itself in favour of the single candidacy for the Patriarchal Throne of Metropolitan David, Locum Tenens of the Patriarchal Throne.

Archpriest Mikhail Didenko and Archpriest David Pipina, speaking in Russian and Georgian respectively, gave

the details of Metropolitan David's biography.

The Council then elected Credentials and Recording Commissions, each consisting of three people.

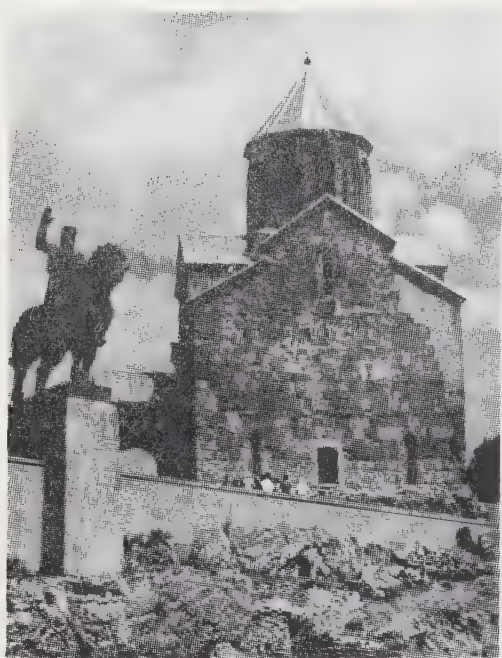
The election of the Primate of the Georgian Orthodox Church was carried out, at the wish of the Council, by secret ballot. After the votes cast had been counted, the chairman of the Recording Commission announced that the members of the Council had voted unanimously for Metropolitan David, the Patriarchal Locum Tenens.

At the conclusion of the voting Metropolitan Iliya of Sukhumi proclaimed on behalf of the Council that Metropolitan David of Urbniss, the Locum Tenens, had been unanimously elected His Holiness and Beatitude, Catholicos-Patriarch of the Georgian Church. The document of election was then read and signed by the members of the Council.

Archdeacon wished His Holiness and Beatitude David V, Catholicos-Patriarch of All Georgia, "many years" and Metropolitan Iliya heartily congratulated His newly-elected Holiness the Catholicos-Patriarch on behalf of the Local Council.



His Holiness and Beatitude Catholicos-Patriarch David V of All Georgia preaching his first sermon



Metekhi Castle-Church in Tbilisi

In reply the Patriarch thanked everyone for the trust and honour implicit in his election as Patriarch. The Apostle Paul, he observed, had said: "I am a sinful man." I, too, repeat these words, but pray to God that He will help me bear the cross laid upon me. The cross of patriarchal service is not light; but it would be indeed heavy without God's help. I must serve and carry out my duties in the way that Christ commanded His followers, when he told them to take up their cross and follow Him. And insofar as my strength permits, I shall always, with God's help, serve the Church and my people. There have been great Patriarchs before me, but they, too, could not raise people from the dead and their service was also elevated. May the Lord God help us.

With this the eleventh Council of the Georgian Orthodox Church concluded its work.

In the evening of July 1 the delegation from the Russian Orthodox Church took part in a service at the Church of St. Alexander Nevsky, the Dean of which is Metropolitan Zinoviy of Tetritskaro. Metropolitan Aleksiyy was warmly greeted by the dean when he entered the church. The service

which was conducted in a solemn and prayerful atmosphere, was attended by a large congregation and was accompanied by the beautiful hymn singing of the local choir.

On July 2 the delegation from our Church arrived at the Mtskheta Patriarchal Cathedral Sveti-Tskhoveli which is one of the most ancient monuments of Georgian national architecture.

At eleven o'clock the bishops, robed in their mantles and carrying candles and also the other clergy in full vestments came out to meet His Holiness, the Patriarch who, after the meeting ceremony, proceeded in his mantle to the soleas. The reading of commencing prayers began and Metropolitan Roman of Gelat read a prayer on the occasion of the bestowing of the crozier on His Holiness, the Patriarch. His Holiness, Patriarch David V, in accepting the crozier, blessed his flock as the singing of "Ton despotin" filled the spacious old cathedral. Later, the ceremonial robing of His Holiness, the Patriarch took place in the pulpit. Divine Liturgy was celebrated by His Holiness and Beatitude David V, Catholicos-Patriarch of All Georgia with Metropolitans Aleksiyy of Tallinn and Estonia, Iliya of Sukhumi, Roman of Gelat and Zinoviy of Tetritskaro and Bishops Nikolay of Vladimir and Suzdal and Gayoz of Tsilkhan, assisted by 22 priests. At the small entrance the newly-elected Patriarch, following the ceremonial of the Georgian Church, knelt and listened to a prayer read over him imploring the granting of God's beneficence to him on the occasion of his election to the Patriarchate. Readings from the Acts of the Apostles and the Gospel followed and a further prayer was read, after which the apostles are depicted was placed on the Catholicos's head as "Axios" was sung. After the singing of Trisagion Metropolitans Iliya and Roman conducted His Holiness and Beatitude David V, the Catholicos-Patriarch, to the lofty place where, as "Axios" was sung three times, he was placed on the Patriarchal Throne.

After Divine Liturgy His Holiness the Catholicos-Patriarch was robed in

the green patriarchal mantle and in the ambo he was presented with the black, patriarchal koukolia, upon which the cross and the cherubim are depicted.

His Holiness the Patriarch was then greeted and presented with memorial gifts by His Holiness Vazgen I, Supreme Patriarch-Catholicos of all Armenians, Metropolitan Aleksiy of Tallinn and Estonia of the Russian Orthodox Church and Metropolitan Iliya of Sukhumi, Bishop Gayoz of Tsilkan and representatives of the clergy of the Georgian Church.

His Holiness and Beatitude David V, the Catholicos-Patriarch, thanked them all for their warm words of greeting and then addressed his first words to his flock as Primate.

At 5 o'clock in the evening His Holiness and Beatitude David V, the Catholicos-Patriarch, held a reception at the Iveria Hotel, which took place in a cordial and brotherly atmosphere. At the reception many heartfelt greetings and speeches were addressed to His Holiness the Catholicos-Patriarch on the occasion of his election, and to the guests of the Georgian Church. Metropolitan Aleksiy spoke for the Russian Orthodox Church, whose delegation he led.

On the same day the delegation from our Church visited the Church of St. David of Gareji and the pantheon.

In the morning of July 4 the delegation of the Russian Orthodox Church inspected the monastery of St. John of Zedan, the Shio monastery and the Ilya Chavchavadze museum and paid a visit to D. A. Shalutashvili, the representative of the Council for Religious Affairs under the Council of Ministers of the USSR in the Georgian Republic.

In the evening His Holiness and Beatitude David V, Catholicos-Patriarch of All Georgia, accompanied by Bishop Gayoz of Tsilkan and other representatives of the Georgian Church, visited the delegation of the Russian Orthodox Church in the Iveria Hotel, where they were given a cordial reception. At the conclusion of the evening, His Holiness announced that decorations of the Georgian Church had been conferred upon the

members of the delegation from the Russian Orthodox Church who had been present at the enthronization celebrations. Metropolitan Aleksiy received the order of St. George the Triumphant, the Great Martyr, First Class, Bishop Nikolay the order of St. George the Triumphant, the Great Martyr, Second Class, and Archpriest Arkadiy Stanko the Order of St. George the Triumphant, the Great Martyr, Third Class. The members of our delegation thanked His Holiness for the high honour shown them and for the love with which they, as representatives of the Russian Orthodox Church, had been surrounded during their stay in the Georgian capital. This brotherly meeting of the representatives of two Orthodox Churches and two fraternal peoples was the occasion for many warm expressions of the cordiality of the relations between our Churches and the fraternal links between our peoples.

On July 4 the delegation left for Moscow. It was seen off at the airport by His Holiness and Beatitude David V, Catholicos-Patriarch of All Georgia, Metropolitan Iliya of Sukhumi and Abkhazia, Metropolitan Zinoviy of Tetrtskaro, Bishop Gayoz of Tsilkan, Archpriest Mikhail Didenko and others.

Bishop NIKOLAY
of Vladimir and Suzdal

Returning to Bulgaria

The sojourn in Moscow of Bishop Grigoriy, Dean of the podvorye of the Bulgarian Orthodox Church, has come to an end as a result of his election to the Metropolitan cathedra of Lovech of the Bulgarian Church.

On March 5, the second Sunday in Lent, the clergy and parishioners of the church of the Bulgarian podvorye bade farewell to Bishop Grigoriy. The Bishop officiated at the All-Night Vigil and celebrated the Divine Liturgy for the last time, assisted by the clergy of the church. On the conclusion of the Liturgy and a moleben before the revered image of the Virgin of the Three Hands, Archpriest Dimitriy Akinfiyev made a speech of tribute to Metropolitan Grigoriy. In it the archpriest expressed the joy he and the

parishioners felt on the occasion of the Metropolitan's election and also their feeling of sadness in connection with his departure from the podvorye; he thanked Metropolitan Grigoriy for the profoundly reverential and worshipful manner in which he conducted divine services, which were always accompanied by spiritually instructive sermons, and expressed the wish that his future archpastoral service for the benefit of the Church might be carried on with the help of God and in good health.

In his deeply moving speech of reply Metropolitan Grigoriy said that his sojourn in Moscow as dean of the podvorye had been of great importance to him; he spoke of the Russian believers' great attachment to the Church, and the hospitality with which he had been received during his travels through some of the dioceses of the Russian Church. "Nothing I have seen and experienced here," said the Metropolitan, "will ever be forgotten, it will be an example to me and guidance in my future service."

On March 7, Metropolitan Grigoriy gave a farewell luncheon, attended by His Holiness Patriarch Pimen of Moscow and All Russia; Metropolitan Nikodim of Leningrad and Novgorod, Chairman of the Department of External Church Relations (DECR); Metropolitan Serafim of Krutitsy and Kolomna; Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate; Archbishop Pitirim of Volokolamsk, Chairman of the Publishing Department of the Moscow Patriarchate; Archbishop Yuvenaliy of Tula and Belev, Vice-Chairman of the DECR; Archbishop Filaret of Dmitrov, Rector of the Moscow Theological Academy; Bishop Serapion of Podolsk, representative of the Patriarch of Moscow to the Patriarch of Antioch and All the East; Archimandrite Makarios Tayar, Dean of the Antiochean podvorye in Moscow; clergy of the church of the Bulgarian podvorye, and officials of the synodal departments. Among the guests were V. G. Furov, Vice-Chairman of the Council for Religious Affairs of the USSR Council of Ministers, and senior officials of the Embassy of the People's Republic of Bulgaria in the USSR. Metropolitan

Grigoriy delivered a moving speech. His Holiness Patriarch Pimen made a congratulatory speech to the newly-elected Metropolitan of Lovech. Metropolitan Grigoriy was also congratulated by V. G. Furov, Vice-Chairman of the Council for Religious Affairs, and by officials of the Bulgarian Embassy. The luncheon proceeded in a cordial, brotherly atmosphere.

On March 9, His Holiness Patriarch Pimen of Moscow and All Russia held a reception on the occasion of the departure of Metropolitan Grigoriy of Lovech to his home country. His Holiness awarded Metropolitan Grigoriy the Order of St. Vladimir Equal to the Apostles, Second Class. Among those attending the reception were: Metropolitan Serafim of Krutitsy and Kolomna, Metropolitan Aleksiy of Tallinn and Estonia, Archbishop Yuvenaliy of Tula and Belev, Archbishop Pitirim of Volokolamsk, Archbishop Filaret of Dmitrov, Bishop Serapion of Podolsk, officials of the Department of External Church Relations of the Moscow Patriarchate, and others. Also present were P. V. Makartsev, Vice-Chairman of the Council for Religious Affairs of the USSR Council of Ministers, and officials of the Embassy of the People's Republic of Bulgaria in the USSR. His Holiness Patriarch Pimen and Metropolitan Grigoriy both made speeches. Other speakers were P. V. Makartsev, Vice-Chairman of the Council for Religious Affairs, and officials of the Bulgarian Embassy. The speeches expressed warm brotherly affection for both the Russian and Bulgarian Orthodox Churches and the people of Bulgaria and the Soviet Union.

On March 10, Metropolitan Grigoriy left for Bulgaria. He was seen off at the Kiev station of Moscow by Archbishop Pitirim of Volokolamsk, Archimandrite Chrysostom Martishkin, Chancellor of the DECR of the Moscow Patriarchate, Archpriest V. D. Shpiller, the clergy of the church of the Bulgarian podvorye, officials of the Embassy of the People's Republic of Bulgaria in the USSR, and a group of parishioners of the podvorye church.

Archpriest DIMITRIY AKINFIEV



Fraternal Ecumenical Meeting in Tallinn

On June 28, 1972, Dr. Zoltan Kaldy and Dr. Ernő Ottlyk, Bishops of the Hungarian Lutheran Church, accompanied by their wives, arrived in Tallinn, capital of Soviet Estonia, as guests of the Evangelical-Lutheran Church in Estonia. As is well known, in Soviet Estonia the Orthodox and the Lutheran Churches have friendly ecumenical relations. One manifestation of this fraternal relationship was the reception held by Metropolitan Aleksiy of Tallinn and Estonia at his residence in honour of the guests from Hungary and Archbishop Alfred Tooming, Head of the Lutheran Church in Estonia, and his wife. Among those present at the reception were Provost Erich Hiisaryv, member of the Consistory; A. P. Lepin, Secretary-General of the Consistory; K. M. Oya, deputy representative in the Estonian SSR of the Council for Religious Affairs of the USSR Council of Ministers; inspector T. I. Aldrusov; K. Reinsoo, Deputy Chairman of the Estonian Society for Friendship and Cultural Relations with Foreign Countries, and representatives of the clergy of the Russian Orthodox Church.

His Eminence Metropolitan Aleksiy cordially greeted the guests, and noted in his speech the good and fruitful cooperation existing between the Lutheran Churches in Hungary and Estonia and the Russian Orthodox Church in the World Council of Churches, the Conference of European Churches, and the Christian Peace Conference. He stressed that there existed in the field of peace-making activity a considerable softening of the political climate on the European continent as a result of the signing of bilateral agreements between the USSR and Poland on the one side and the Federal Republic of Germany on the other, and also because of the coming into effect of the quadripartite agreement on West Berlin. "The general public and our Churches are unanimously in favour of the convening of a conference of states for security and cooperation in Europe. Our Churches express support for this position in all the ecumenical and peace organizations, and we are in full agreement as concerns this problem," said Metropolitan Aleksiy in conclusion.

The visit to the Estonian SSR of the Lutheran

bishops of Hungary and the contacts between representatives of the three Churches were considered by Metropolitan Aleksiy to be an important ecumenical event which would serve the further strengthening of friendship and mutual understanding both between the Churches and between our peoples for the benefit of Christian unity and the strengthening of peace among nations.

Dr. Zoltan Kaldy, who was the next speaker, referred to the reasons why everyone present felt so relaxed and well. Firstly, there was the love with which His Eminence was receiving them and of which everyone around him was always aware; secondly, there was the peace for which His Eminence called and which he promoted in life; and thirdly, there was the ecumenism of which they were all aware.

Dr. Ernő Ottlyk spoke of the role of the leading figures of the Russian Orthodox Church and of the Lutheran Church in Hungary in the fight for peace.

Archbishop Alfred Tooming and all the other speakers stressed the necessity to participate in the peace movement, and spoke of the importance and use of fraternal ecumenical meetings such as the present one.

Words of gratitude for the reception, and friendly feelings towards the Russian Orthodox Church were expressed by the distinguished Hungarian guests in the entries they made in the visitors' book. Archbishop A. Tooming wrote: "The leaders of the Orthodox Church and the Lutheran Church strive for the common aim of ensuring that peace may reign on earth. This was reflected also in today's meeting between Metropolitan Aleksiy and the guests from Hungary." K. Reinsoo, representative of the Society for Friendship and Cultural Relations with Foreign Countries, noted that "the meeting was very pleasant and highly useful for the solution of the problems confronting mankind."

The friendly ecumenical meeting, arranged by Metropolitan Aleksiy stressed once again the immense power of all people who are fighting for a better future for mankind, independently of their views and convictions.

Archpriest NIKOLAY KOKLA

The Christian Path of Karl Barth



O talk about Karl Barth now that his earthly course is ended is not an easy task for an Orthodox. Barth died at the end of 1968, that is, within the ecumenical era; moreover, at a moment in it when an awareness had taken root in the heart of the Orthodox Church and its local branches that the time had come to reveal to contemporary Christianity that witness which can be defined as "Orthodox ecumenicity." Such a disclosure presupposes a brotherly dialogue between Orthodoxy and the rest of the Christian world, which is possible only in a spirit of mutual love and in circumstances of mutual frankness; while frankness is an essential condition if both sides to the dialogue are to understand each other. The conclusion of the life's achievement of such a person as Karl Barth was is an important and meaningful event.

The difficulties are intensified further in the given instance by the fact that the present ecumenical dialogue between Orthodox and Protestants ought to have been conducted with the participation of Barth himself: the Orthodox side still had much that it would have wanted to say to him. And it had long seemed essential that Barth, for his part, should give expression to his views on the study of certain aspects of Orthodox witness and Orthodox theology. It was possible to hope that he could have completed his monumental work, "Die kirchliche Dogmatik," and set down in its concluding part the promised main section on eschatology; on this basis a fruitful exchange on the last days, the new heaven and the new earth could have been instituted. Karl Barth laboured all his life over his witness to the Word of God. His "christological concentration" kept his consciousness unswervingly fixed on Alpha and Omega, the First and the Last. Orthodoxy—the Church of the Resurrected Christ—could not but attract the close attention of one who had come to understand that the last weeks of earthly life of Christ the Saviour **after the Resurrection** constitute the most important stage of this earthly life. Barth remained until his death a **theologian of God's self-revelation in Christ** and it is this, if we are to sum up his theological witness, that has especial importance for Orthodoxy.

We have already noted that Christian, brotherly dialogue requires good will and tact. To accord so outstanding a Christian figure as Karl Barth the profound respect due him is not a simple matter for an Orthodox writer. Barth's

service to the whole Christian world can be seen especially in the fact that he, more than anyone else, worked towards the correction of the principal and extremely important defects of Protestantism. These defects, evident to brother Christians in the last century and especially towards the end of it, had become traditional.

We believe that sincere and convinced Protestants of every persuasion concur with the Orthodox evaluation of the positive stimulus given the life of the Protestant confessions by Barth's theological thinking. And Barth's role in overcoming the deviation from its historical course that Protestant theology would have taken must not be allowed to pass unmentioned. It should be remembered that the evolution of Protestant thought since the Reformation (and especially during the past two centuries of Protestant "modernism") have given evidence of a gradual departure from the churchly, the godly and the sacramental for the worldly, the human and the secular. The false development of Protestant theology before Karl Barth did not cease to diverge progressively from the foundations of Christianity, substituting for them increasingly diffuse rationalistic theories stemming initially from positivism and historical criticism and finishing in modernist radicalism.

As a result, evangelical christology was supplanted by a self-contained humanism, while theology gave way to a kind of liberal philosophy, despite, the fact that it was expressed in increasingly abstract biblical phraseology. Even the incarnation of the Son of God was itself pushed into the background, until some "modernists" completely denied it as a "myth." Thus, instead of concepts bearing on a supernatural incarnation from above, an original, anthropological construction has come into being, at the pinnacle of which stands not Christ as God, "Who came down from heaven, and was incarnate by the Holy Ghost and the Virgin Mary, and was made man" (the Creed), but an historical Christ, a kind of superior human person. The transition is completed from God-Manhood to man-godness. It is this that makes possible a present-day absurdity like "areligious Christianity"; this phenomenon, it should be remembered, signifies a departure from Christianity, not an approach to it. This spiritual tragedy shook the young Karl Barth, as a conscious Christian, in the same way as another aspect of it—the unchecked fragmentation of Protestantism—stirred the Christian conscience of

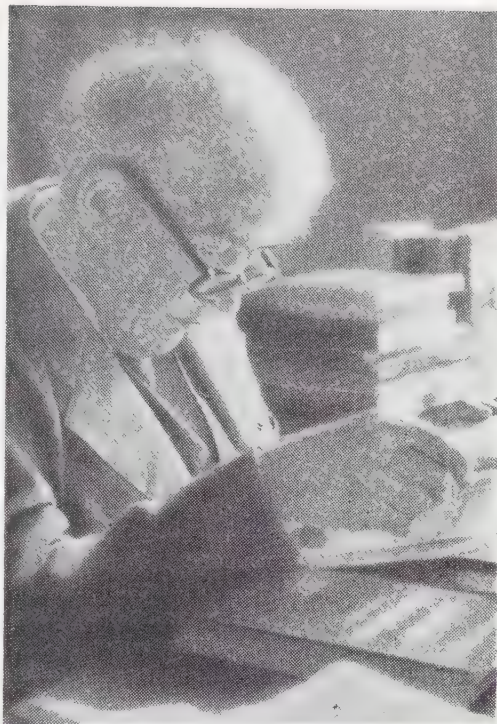
John Mott (1865-1955), one of the leading figures in the ecumenical movement.

* * *

Karl Barth was a born theologian. There are many definitions of a theologian, but according to that of Barth himself, a theologian is one who investigates the single and integral truth which is contained in the Living Creator Who, by His Word, establishes everything. We do not wish to suggest that Barth, at the beginning of his life, was not troubled by various doubts and waverings. But they were entirely concerned with the world and man, that is, with earthly objects. His theological vocation became apparent at an early age.

Karl Barth was born in Basel (Switzerland) on May 10, 1886. His father, Fritz Barth (1856-1912), was a professor of theology, and it was under his direction that young Karl began seriously to study the theological disciplines when, in 1904, he entered the University of Berne at the age of 18. Having begun his higher education with great enthusiasm, he immediately emerged as a brilliant and unusually gifted student. From the very outset he showed particular interest in the humanities and philosophy, remaining comparatively indifferent to the natural sciences and mathematics. As a student Barth exercised his penetrating intelligence on everything new, but trained himself at an early stage to adopt a strictly analytical approach, carrying every thought and idea to its logical conclusion. This characteristic feature of his thinking was to remain with him throughout his life and in it he showed himself faithful to the words of his favourite apostle, Paul: "Prove all things; hold fast to that which is good" (1 Thess. 5:21). While at Berne he became acquainted with "Der Kritik der reinen Vernunft" ("Critique of Pure Reason") and, having begun to read Kant, became for a while a Kantian.

During his student years Karl Barth, with the agreement of his father, followed the custom, quite widely practised among families belonging to the Central European intelligentsia, of pursuing courses of study at a series of universities. From Berne he went to spend approximately two years at the University of Berlin, where Adolf Harnack (History of the Ancient Church), Herman Hunkel (Old Testament) and Karl Holl (General History of the Church) were then regarded as among its most outstanding scholars. Both Harnack and Hunkel represented the extreme trend of "historical criticism" in German theology. Barth came under the powerful influence of Harnack, an inspired teacher and



Karl Barth

outstanding public speaker. However, it was Harnack who, some years prior to the appearance of Barth at his famed seminars, had led the "uprising" of the Berlin theological students against the Apostolic symbol of faith and in connection with this "uprising" had drawn up a list of terms unacceptable to "educated Christians," which included "eternal life," "virgin birth," "remission of sins," etc. It is possible to perceive from this the point German "theology" had reached at the turn of the century. In his book "Das Wesen des Christentums" (1900), Harnack (1851-1930) developed the idea that it is the subjective inclination of man himself towards God rather than objective Divine Revelation which lies at the foundation of Christian faith. Barth was subsequently to fight against this view in particular for the rest of his life.

From Berlin Barth moved to Tübingen, where the course in New Testament exegesis of Adolf Schlatter seemed to him at this time too traditional. By the age of 23 he had himself become a convinced proponent of liberal theology. His father, who had always feared that German theology would decline into rationalism and modernism, resisted the influence of religious liberalism on his son. However, the homocentric tendency had finally triumphed in the Protestant

theological school as early as Friedrich Scheiermacher (1768-1834). His own father appeared to the young Barth as an arid biblical conformist and here the conflict between the generations had a role to play. Barth wanted to attend the University of Marburg and in 1908 his father was forced to give way to his requests. It was in Marburg that the famous dispute between Luther and Zwingli took place in 1529, but when Barth arrived in the town in which the Colloquy of Marburg had been held the dominating influence in the theological faculty was that of Wilhelm Herman. Barth said later that Herman had been his main theological mentor during his student life, but added: "Learned men still cannot reach an understanding on what it really means to be the faithful pupil of a real teacher. For me this means that I learned something basic from Herman. When I took this basic idea to its conclusion, I was compelled to express almost everything differently from Herman. Ultimately I was forced to understand the basic idea in a way other than Herman himself had understood it. Nevertheless, it was he who sowed the idea in me."

Thus, by the time Barth had completed his university studies a rapid and complete split had occurred in almost every respect between what he had been taught during his formal education and the conclusions he had reached by independent reasoning. "There was too much Scheiermacherism," he was soon to observe, with the humour native to him, which he retained all his life. It was given to Karl Barth to live a long and unusually active and brilliant life, which was characterized by unceasing evolution. It would be difficult to show the separate stages of this life to one unfamiliar with it, especially in the course of a general survey. But the break with the influences of his student years must always be borne in mind as "predestinating" and determining the fifty years of that highly significant life that constitute the age of "Barthianism." (Barth himself detested this word and always objected to it, but in this instance there is no alternative, since no other word exists to embrace his work, his age and its direction.)

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Barth's work is both compendious and broad in scope. At the centre of it stands his famous book, "Die kirchliche Dogmatik" ("Church Dogmatics"), which he worked on for more than 20 years from 1932. This multi-volume work runs to almost ten thousand pages; Barth's total oeuvre contains not less than 600 titles. In his theological writings he set down the

unbroken process of his own thinking. Aspects of his thought continually manifested themselves in the progressive evolution of his consciousness and he constantly returned to certain of them, reviewing the positions he had taken up, sometimes completely abandoning former ones, amending conclusions or replacing them by fresh inferences—in short, Barth never stood still. It was in this perpetually developing process that his theological ideas were refined and clarified and took root. Moreover, it should not be forgotten that Barth's powerful mind did not function in a vacuum or somewhere beyond the clouds: he never cut himself off from the immediate realities of his turbulent and difficult age. This conscious and purposeful turning towards the actual situation surrounding him compelled him to respond to it, either with specific works, which often tore him away from projected writings of central importance to his thinking, or by extended digressions in his most fundamental works. Barth, in a word, cannot be accused of being prejudiced or doctrinaire, or of being divorced from real life.

The opening period of Barth's independent work was, of necessity, characterized by a polemical and often accusatory approach. In general this is, of course, inevitable in the case of young scholarly authors who are seeking to replace what they find inadmissible. And as the shape of his conclusions emerged, Barth, as it were, enlisted his reader to witness this process. A characteristic feature of Barth's work (and one which clearly distinguishes it from the methods of the majority of those occupying dominant positions in German philosophical theology before him) is his avoidance of flashy self-advertisement and his refusal to lecture his reader or overwhelm him with his own putative authority; instead, Barth prefers to bring the reader into the path of his thinking as it evolves. Barth drew his readers after him by the force of his logic, yet it was often more difficult to read him than it was to follow his oral expositions. However, it is noteworthy that the latter were invariably preceded by written drafts; this applies equally to his innumerable sermons, lectures, speeches and other public pronouncements and is vivid testimony to his unusual conscientiousness as a speaker and his near-fanatical punctiliousness. But Barth also knew how to inject an unforced, conversational note into his public utterances, introducing witticisms and topical digressions. To read his major works demands concentrated attention on the part of the reader, as well as the ability, intellectually speaking, to stand on his own two feet. Barth's language in the best and most

impassioned parts of his writings is elevated and fiery and his fervour, which is sometimes wrathful, is always prophetic and has a clearly defined eschatological bent. Taken as a whole, Barth's work expresses his own spiritual experience as it was accumulated.

As Orthodox, we must see Karl Barth's principal and historic service to Christianity to consist in bringing about a swing away from the man-made idols created by the religious theoreticians of Western rationalism. Barth's thinking proved sufficiently influential to overcome the dangerous deviations within the Evangelical-Reformed confession in which he was born and raised, which were leading German Christians and after them many English-speaking and other Protestants away from participation in the economy of salvation in the society instituted by God which is Christ's Church. He was able to bring many people from anthropological, earthly constructions and worldly, homocentric combinations to a perception of that "christological concentration" of which he became the herald.

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In discussing the Barthian heritage, we wish to emphasize that it is for Orthodox theologians to show what kind of move towards Orthodoxy was brought about by Barth's theological works. In order to do this it is, of course, important to make clear from the outset, as a basis for an Orthodox approach to "Barthianism," that we do not have in mind particular theological opinions or individual aspects of the teaching of the deceased theologian. The demands for conformity and uniformity in wording, which often came from Orthodox theologians of the past, are no longer appropriate among our contemporaries in the ecumenical age. We must take into consideration the fact that Karl Barth turned Protestant theology around on its axis, so to speak, and gave it a new note which is much more acceptable to the Orthodox consciousness; moreover, he did this, in our view, almost or entirely without influence on the part of Orthodoxy. He was, of course, familiar with the pronouncements of the Orthodox thinkers forming a group in Western Europe in the 1920's and 1930's and he could not have failed to notice that his zeal for Christian freedom was in accord with the view of N. A. Berdyaev (1874-1948) on the perception of the Holy Spirit and its action on man. In his own statements on the inspiration of the Holy Spirit on man it is impossible to detect a measure of consonance with the

thoughts on Paracletus* expressed in the well-known trilogy by Archpriest Sergiy Bulgakov (1871-1944). It is probable that Barth could discern in the works of these Orthodox thinkers evidence of what they could see in his own writings: that "The wind bloweth where it listeth" (Jn. 3.8). But Barth was able to make a proper and thorough study of the works of the Orthodox thinkers only in the last twenty years of his life, when his own theological pronouncements had already lost their former forcefulness and even one-sidedness. However, a dialogue between Barth and the Orthodox of his generation failed, essentially, to take place.

Little light has been cast upon Barth's attitude towards Orthodoxy by theological literature. This is more readily comprehensible in relation to Western literature; our theologians, it must be confessed, have given too little attention to studying Barth. But Roman Catholic writings on him probably concede nothing to Protestant works in respect of scope or (no matter how strange this may seem) depth of understanding of his thinking. In fact, Barth's pronouncements were of very great significance for the Roman Church. Comparatively recently the Roman Catholic journal "Irenikon," which is published by the Benedictines in Belgium, printed an interesting article under the title "Barth and the Christian East," in which the idea is developed that Barth showed no special interest in Orthodoxy or Eastern Christianity generally. The author of the article sees in this traces of the past influence of Harnack, which we have already outlined. It is possible to agree with this view to a certain extent, although nothing of Harnack's influence could have been preserved into the second half of Karl Barth's life.

In connection with this, it may be recalled that if Harnack, who died in 1930, was for a long time considered one of the pillars of German academic theology, he proved to be one of those former mentors from whom Barth was to diverge widely. Barth undoubtedly absorbed from Harnack the method of proceeding from Hellenistic influences in early Christianity while studying under him—in Harnack himself this tendency became particularly pronounced. In his own time the latter won fame for a solid work in three volumes entitled "Lehrbuch der Dogmengeschichte," typical of the writings of German professors, the first volume of which appeared in 1886. Harnack sought, on the one hand, to give what he regarded as an exhaustive account

* The Comforter (Greek). The title of the Holy Spirit found in Holy Scripture (Jn. 14.16; 15.26; 16.7) and in service books.—Ed.

of the history of Christian dogmas, while on the other hand considering the mere concept of "dogma" to be a "Hellenistic addition" to the Gospel teaching, contradicting almost the very spirit of the Gospel. This mistaken view led Harnack to deny Sacred Tradition and patristic thought and assert that Eastern Christianity, beginning from the 3rd century, had lost its Christian essence and degenerated into a form of religious syncretism.

However, Karl Barth, in his capacity as a Christian thinker of the 20th century, became a figure of enormous theological significance—and not for Western Christians alone—by a prolonged and ceaselessly developing process of increasingly resolute denial of critics like Harnack, in the course of which he subjected their philosophical and theological heritage to a systematic and uncompromising critical analysis. This should never be forgotten. It is, naturally, possible to suppose and even to assert that Barth, in overcoming the influences built up during his youth, could not at the very outset of his independent intellectual career emerge completely free from a certain indifference or even prejudice in relation to the spiritual experience of Orthodoxy. On the threshold of our century he could, in fact, hardly have become a brilliant representative of German philosophical academicism had he not shown an inclination to see in Orthodoxy the continuation of neoplatonism and the dominance of pre-Christian Greek teachings generally. His own thinking, poised on the verge of a conscious break with the humane philosophizing of German theoreticians and preparing for a decisive battle with the homocentric fabrications of later Protestant hermeneutics, could not absorb the early Christian exegesis of the post-apostolic period of Christianity, since it appeared to him a local phenomenon, corresponding only to specific historical, geographic and psychological conditions.

For Barth, the whole "general line" of Christian theology had, as we have seen, to consist in the return of contemporary man to the Word of God, undistorted and unperverted by any human conjecture. The Word of God meant for him primarily the New Testament of Christ, the Gospel. He himself was, within the limits of human capacity and without any qualifications, a true evangelical Christian. As he grew older he came to regard exegesis generally and, indeed, any human commentary on or preconceived interpretation of the Word of God with distrust. In this respect Barth was faithful to the fathers of the Reformation; Calvin, in fact, had considered that the Ecumenical Councils of Christian antiquity needed verifying in terms

of the Holy Scriptures—that is, by means of comparing conciliar rules with Gospel texts.

But more than three centuries separated Barth from Calvin, Luther and Zwingli; between them lay many generations of theoreticians, who had increasingly cut themselves off from the conciliar wisdom of the Church and who, by the time of Barth, had already totally substituted a kind of rationalistic world view for the Church's christological basis. It was against this rationalistic world view that Barth rebelled with such vigour and his life proved to be so absorbed by this necessary rectification of the historical course of Western Christianity that Eastern Christianity remained, to some extent perhaps, outside his field of vision. But this can scarcely alter the attitude of Orthodox to Karl Barth's services to Christianity as a whole. We are talking, however, about something which relates to Barth, in particular to the young Barth. But can it be said to relate to him alone? Is it not a weakness of "Western" Christianity in general to underrate the inner, spiritual content of so-called "Eastern" Christianity? And does not this weakness show itself as an essential shortcoming of the Christian consciousness of the West to this day, at Christian inter-confessional conferences, in the Western religious press and particularly in conversations and individual meetings between Christians? Unfortunately, an imperfect understanding of Orthodoxy, stemming from ignorance or insufficient information, is sometimes very pronounced in the ecumenical field. Many Christians, as the consequence of historical circumstances, psychological remoteness or individual religious characteristics, are capable of succumbing to the temptation to underrate the fact of the unimpaired nature of Christianity in Orthodoxy. In our ecumenical age the witness of Orthodox to their faith and the Church among those of other Christian persuasions can do much to help our Christian brothers rid themselves of confessional prejudices and fill the gaps in their knowledge of the spiritual experience and the essence of Orthodoxy.

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It is not difficult to understand how Barth came to make the first, fundamental re-appraisal of the values he had absorbed at university if we take into account that peculiar, unique time in which his sincerity was fated to clash with grim historical reality. Born in 1886, he entered upon the present century as an inquisitive and attentive adolescent, notably older than his years both in knowledge and, as Dostoevsky would have put it, in his "universal responsive-

ness." In fact, he might be said to have entered the twentieth century only in relation to the calendar: many of his contemporaries were inclined to think that the nineteenth century delayed its conclusion until 1914, and that the twentieth century properly began with the outbreak of the First World War. In order to understand the psychological turning-point in Barth's life it is important to emphasize that this war, breaking out, in a sense, against a background of German optimism, led to unprecedented disasters, sacrifices and suffering. Barth had already concluded his university studies before the First World War and returned, at the end of 1909, to his native Switzerland to take up the post of assistant to the pastor of the German parish in Geneva. Here he devoted two years to a profound study of Calvin. This represented both an investigation of the sources of the Reformation and a "tribute" by Barth to a local notability, but the basic core of his church and social liberalism remained intact and he continued to rise above the heritage of Schleiermacher, wavering between Kant and Leibnitz; for Barth all was still for the best in the best of all possible worlds.

In 1911 Barth was given his first independent parish, Safenwil, a mountain village in the canton of Aargau between Basel and Zurich which had once been the centre of a prosperous agricultural area; with comparative suddenness, however, the local population had found itself unhappily dependent on three industrial enterprises. The young pastor was filled with indignation by the want he came into contact with among the working class. During this period young European intellectuals were keenly aware of social injustice, which they regarded as the greatest evil of their age. Pastors Lenard Ragaz and Herman Kutter, now somewhat forgotten, emerged at the head of Christian socialism in Switzerland; Karl Barth and his university friend, Eduard Turneisen, who had become pastor in the neighbouring Canton of St. Gall, gave the movement warm support. Both young men soon found themselves drawn into the struggle with the Aargau bourgeoisie, who, as a matter of principle, refused to admit that clergymen could support strikes or uphold workers' demands. Barth's further evolution from his erstwhile liberal position was not slow to take place and in 1915 he informed Turneisen (who was to remain his friend and companion throughout his life) that he had joined the Social-Democratic Party of Switzerland.

We have dwelt at some length on these events in Barth's early life because they represent more than merely an episode in his biography. Until

the very end of his life Barth remained "open" to the Left and he never ceased to regard social and political concern for the deprived as something defining the earthly service of mankind. He came from a Basel family and the city's position as one of the chief centres in Switzerland of free thinking and humanism naturally played an important role in his life. No less important was his close involvement in German culture. The fate of Germany during his lifetime was to a great extent reflected in Barth's own experience. He both studied and taught in German universities and was a professor at the universities of Göttingen (from 1921), Münster (from 1925) and Bonn (from 1930). Everywhere his direct influence left a deep impression and it would be difficult to find another person of whom it could be said that he exercised as great a measure of influence on the crisis-ridden path of German spiritual culture as did Barth—a Swiss. Barth's upbringing, education and individual moulding gave him the capacity to exercise this direct, personal influence; and it should not be forgotten that the Third Reich did not embrace everything German—German-speaking Switzerland and Austria (until the Anschluss) remained outside its control.

The significance of these factors may be variously estimated; however, there can be no disputing that Barth rejected the evolution of German theology and exposed it as directed towards an ever increasing secularization of Protestantism. By a drastic review of the paths taken by German Protestantism he exercised a strong influence as a private individual on the religious life of Germans as a whole. It should not be lost sight of here that Barth's withdrawal from German liberal theology was not occasioned solely by the tragedy of the First World War, which broke out during his youth: Barth was also repelled by the specific, "great German" overtones of the German theology that had nourished him, which was mingled with a German national philosophy at the heart of which lay so many of the pre-conditions for this world tragedy. "Great German" nationalism had made converts long before the world war that began in 1914. And when the Second World War was brewing and the same "great German" nationalism had accepted the programme and leadership of Adolf Hitler, it was none other than Karl Barth, the Swiss, who fought resolutely against him. Barth's was the responsibility in May 1934 for setting down the positions of the Barmen Declaration, which was directed against the "German Christians" and the submission of German Protestantism to the

Führer, his protégés and his ideology. It should not be forgotten that at the church elections of 1933 the "German Christians" gained more than three quarters of the total vote. Throughout 1934 a struggle was waged for the formation of a "Confessing Church" in opposition to nazism. In 1934 Barth's friend, the devoted pastor Martin Niemöller, who shared his views, was still able to speak before huge audiences in German stadia. Barth himself began in 1933 to publish the journal *Theologische Existenz heute* (*Theological Existence Today*), in which militant articles appeared under somewhat abstract titles. But in the spring of 1935 Karl Barth was expelled from Germany. He returned to his home town, Basel.

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Evil was loose in the world and this, as seen in historical events, led Barth to a drastic reappraisal of his religious conceptions; at the same time, he reviewed the then dominant interpretations of Gospel teaching. Barth was confronted by the most important problem of his life, which had been posed at the very beginning of his pastoral service as a question of conscience that tormented him, in a very real way, both spiritually and intellectually: what should pastoral preaching be and in what should it consist? How should he, having become a clergyman and, hence, spiritual guardian of his flock, communicate to this flock the devoutness of the Gospels? This was an especially important question for Barth, since he was a **preacher** all his life and conceived of theology primarily as preaching. He soon realized that, as pastor of the souls entrusted to his care, he must free himself from the theories and conclusions of men and follow in the footsteps of the Apostles, witnessing to the Christ of the Gospels. He was as quick to understand that, were he to carry the ideas communicated or suggested to him to their logical conclusion, he would be compelled to understand them in a way other than that in which his former mentors had understood them and to express these ideas in a different way. And so Pastor Barth had, in the solitude of Safenwil, to "put on his spectacles," as he put it, and enter upon many years of study of the Holy Scriptures, without the guidance of a teacher and, most important of all, without the dubious mediation of the academic world. From the long years of inspiring, dedicated work which followed a new Barth emerged, called upon to become, in the words of Dr. Visser't Hooft, now Honorary President of the World Council of Churches, "an ecumenical pastor of pastors, unique of his kind."

In 1919 Karl Barth published "Der Römerbrief," a commentary on the "Epistle to the Romans" of St. Paul, which created a sensation. In a speech at a service for the repose of Barth's soul at Basel Cathedral, Dr. Visser't Hooft spoke of "the liberating words of Karl Barth" in this work, "which penetrated to the most profound requirements and needs of the Church and which, in their time, had the effect of a kind of electric shock." Barth's "Epistle to the Romans" proved, in Dr. Visser't Hooft's view, to be "a guiding summons to the Churches of the world," which undeniably shook Western Christianity. Three years later Barth published a second, radically revised, edition of "Der Römerbrief" and with this his break with liberal theology became an accomplished fact. At the same time Barth's basic method was fixed: to express ideas which have already been expressed in a new way, in so far as they have taken on a concrete shape.

Karl Barth was so filled with awareness of the transcendence of the Deity in his theological writings that he may, to some extent, be said to have placed too little importance on the transformation of the whole created world by the coming of Christ and His redemption of mankind. This is the source of his seeming indifference to, or, at any rate, tendency somewhat to underrate the mysteries in the life of the Church, above all the mystery of the Eucharist, by which interaction between the God-Man and man is constantly renewed.

Barth asserts that the Word of God was revealed to man at the overriding initiative of God, coming from above. This Revelation is nothing less than the manifestation of the direct and personal will of God. Divine Providence shows itself in the Revelation in its all-powerfulness and its absolute and supreme freedom, which is transcendental in relation to all that exists and is created. The incarnation of God in Christ is a gift, flowing only from God, and in its descent from Him it is, as it were, granted vertically to man. Man plays no role and does not participate in this and, of course, earns no merit from it. The incarnation of Christ is an "invasion," the intervention of God's inscrutable love into the tragic fate of humanity. And the Word of God, become flesh, Himself expresses that which is of God in the language of man. Karl Barth's theology was essentially a forceful and fully elaborated commentary on the great joy proclaimed to men in the first verses of St. John's Gospel. It was said of Barth that, having devoted himself to theology, he rose up to defend the Word of God in our age. There is nothing paradoxical in this: the great Apostle of love

himself witnessed that "That was the true Light, Which lighteth every man that cometh into the world... He came unto His own, and His own received Him not" (Jn. 1. 9, 11).

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After the Second World War some people, including certain Church figures, expected that Barth would give his support to the cold war with the Soviet Union. However, their hopes were disappointed. Barth was opposed in principle to the cold war and rejected the very division of Europe and the world; he spoke against the re-armament of the Federal Republic of Germany within the NATO framework and patiently suggested to Western opponents of communism that anti-communism represented a serious danger. Karl Barth affirmed the Christian duty of preventing a new world war, which he refused to see as inevitable, and proclaimed openly that atomic weapons were senseless and criminal. But far from all of those who were disappointed in Barth were able to understand the contents of his pamphlet "The Church between East and West" (Zürich, 1949), in which he wrote, remembering his own conduct during the Hitler period: "We note in passing that ten years ago it, nevertheless, cost something to dare to say the decisive and clear 'no' which was then necessary and obligatory. He who said it was not singing in unison with others: on the contrary, he was surrounded by the cautious silence of good people, who today become indignant so easily about communism. Those same newspapers which today pontificate so loudly accused him then of partiality and fanaticism, of being oblivious to Christian love...

"And now," Barth continued, "a clamour has arisen to compel the Church and those who spoke in the Church ten years ago to repeat that 'no,' directed this time against the East, against the Soviet Union and against its allies, the people's democracies. As if the events of history repeated themselves in so oversimplified a way, as if the Church were merely a slot-machine, into which it was sufficient to insert a coin in order to receive the same article today as yesterday!" "The Church is the Church," Barth continues, "and *must remain* the Church; consequently, we said ten years ago that it was inadmissible for Her to *stay silent*, that this would be incompatible with Her faith. Today we declare: the Church is the Church and *must remain* the Church; consequently, it is not permissible for Her to say that which would be incompatible with Her faith. We say this today for *the same reasons* that we said it yesterday" (the italics are those of Barth himself—A. K-B.). In Soviet

Russia, Karl Barth said, the country has addressed itself to a matter which we in the West are still unable to take up—the *social question*. "And as long as there exists in the West a 'freedom' which is used to create economic crises, a 'freedom' which permits the throwing of grain into the sea at the same time as people are dying from hunger, we, as Christians, have no right to say an unconditional 'no' to the East."

During these years Karl Barth came into very real conflict with the Swiss federal authorities. Markus Feldman, Councillor for the Affairs of the Canton of Berne, delivered an address in 1950 in the Swiss National Council (the parliament) entitled "Church and State in the Canton of Berne," which was directed against Barth. Prior to this Barth had been able to return to Bonn, whence he had been driven by the nazis, where he once again lectured for a whole semester in systematic theology. Many figures from the "Confessing Church" had died in the intervening period, but he was able to reestablish personal contact with his old collaborator and comrade-in-arms, Dr. Martin Niemöller.

In 1957 a German newspaper asked Barth for his views on atomic weapons. The theologian expressed himself with characteristic directness: "The threat," he stated, "is not directed against principles, ideologies and systems, and the problem does not bear upon questions of dominance or power. The problem lies within the life of mankind. It is still not too late and we must help human reason to triumph." In November, 1958, ten years before his death, Karl Barth wrote the minority report of a theological commission of the Federation of Protestant Churches of Switzerland on the question of atomic armaments, in which it is stated that preparing for and conducting atomic war can signify nothing "other than the unequivocal and manifest denial of the will of God the Creator and His Grace, perpetually granted to men."

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As we have already noted, Karl Barth's denunciatory style was, in his youth, brought to the fore by his desire to overcome and discredit the human vanity of German theologians belonging to the generations preceding his own. From the outset he met with strong resistance, which, in time, he largely mastered; such battles were not usually prolonged. But the struggle could not but transform him into one of the most militant polemicists in the history of Christian theology; the process was, naturally, greatly helped by his temperament, which did not dispose him towards compromise or concession. He never

deviated from his theological course and derived from it his judgements on every question; no problem relating to man or to mankind left him indifferent. His remarkable learning and his no less remarkable memory enabled him to touch on everything in his works and made him an extremely able opponent in any field.

The reverse side of these qualities and personal features is probably seen in the sharpness of what are termed his primary pronouncements. It would, in fact, be more correct to call them "early pronouncements": Barth never hesitated to amend his initial statements if he considered them out of date or imprecise, and this was still more true of statements he came to regard as inaccurate. His ready, warm laugh always played a great role in his life: he was able to win over many people with his sense of humour who, at some earlier date, had been bruised by that same humour. It is interesting to note that at one time Barth was not averse to writing poetry. In 1916, at the age of 30, he wrote that, in passing through life among other people, he wanted to remain himself, in order that others should be convinced that he had plenty of energy left for his pilgrimage. Ten years later the 40-year-old Barth re-wrote the poem, but now it had changed: using the past tense, he wrote that he had wanted to remain himself but that during his pilgrimage he had grown short-winded, his laughter had become less and "the horns, with which he had once butted" had lost their sharpness.

Karl Barth died at a time when a considerable section of Western Christianity had been gripped by the phenomenon of "contestation." This word, which comes from the Latin "testis" (a witness, an eyewitness) earlier meant "a disputation" (usually before a court), and was used in this sense in the majority of modern languages. In still earlier times it was synonymous with "evidence," then with "a summons to be a witness" and sometimes with "a legal confrontation." "Contestation" has now become something of a catchword in the West to denote the psychological fashion for denial and is viewed as a sign of the times in the sphere of cultural and especially religious relations in the West today. Its representatives and adherents initially presented it to the public as a new form of non-resistance to evil by force and it was to have been a protest against the "established" but "obsolete" orders, against standards of spiritual (and sometimes material) culture which are "recognized" but which have "not justified themselves." However, in the process of the present "contestation" scepticism is turning into chaotic forms of nihilism. Those who have fallen

under its sway reject everything that in their view appears "archaic" and this begins with their fathers' generation. In the religious field everything "ancient" is rejected and under this broad heading "tradition," "texts," "traditions," "rules," "ceremonies," "Revelation" and "mysteries" are denied with relatively little discrimination. This is the soil that has produced such paradoxical "theories" as "areligious" or even "atheistic" Christianity, "the secularized Church," "the theology of God's death," etc.

The roots of this spiritual anarchy are not hard to trace. They spring from the necessity for renewal, which has, however, been distorted and perverted by the intellectual confusion brought about by world wars, social injustice and the use of scientific achievements to create ever newer and more destructive means of mass-annihilation. The "contestation" of human culture stems from the feeling of frustration. Fear of the future shakes unstable and shallow faith; doubt in one's own capacities leads to the denial of the might of God.

Barth, as one who, in the modern age, expressed in a new way the fundamental principles of Christianity, which are not subject to the shifts of world history and do not depend on it, could not but attract the especial enmity of pseudo-Christians of various persuasions. The representatives of that form of false Christianity which had flourished in the 19th century and in the crushing of which Karl Barth had, in the West, played almost the principal role, had already left the stage. But during the post-war years attempts were made in English, American and German circles favouring a pseudo-theological radicalism to bring forward their defunct traditions in a new and much worse version. From these circles self-confident voices can already be heard, claiming the "defeat" of Barthianism. It could be objected in reply that Church anarchism and spiritual nihilism in no way signify the posthumous defeat of Karl Barth. Nihilistic chattering cannot threaten his powerful voice.

Karl Barth died in his native Basel on December 10, 1968, in the 83rd year of his life. During his last years he had undergone a number of operations, after each of which he had recovered and once again demonstrated his remarkable vital energy, losing none of his penetrating clarity of mind and taking a positive interest in everything: these features were characteristic of him throughout his long life. However, he was compelled, some months before his death, to submit once more to an operation, which again brought relief and revived the hopes of those near him. But death intervened, "painlessly,

without shame, peacefully." When his wife came to wake him, as was her custom, having put a recording of his beloved Mozart on the gramophone, Barth was dead. He had long been prepared for death, peacefully, even gladly, in a Christian way. He spoke of it serenely, as the inevitable conclusion of the earthly course.

* * *

The life of Karl Barth resembles more than anything the course of a large and mighty river. At its head the mountain torrent sweeps everything from its path, the water boiling and tossing over boulders. Gradually the river broadens and deepens, meeting few obstacles as it flows towards the sea. As it nears its mouth, the current becomes calm and majestic, like a triumphant element. Barth's "Die kirchliche Dogmatik" was never finished. The volume devoted to the mysteries of the Church has particular interest for the Orthodox, this was the subject of a profound dialogue conducted by them with Barth. The concluding volume on eschatology apparently remained unwritten, but the author acknowledged with humility that Christ Himself would throw light on this supreme subject when the time was ripe.

A great deal became finally clear to Barth in the last years of his life: for example, his attitude towards the ancient Apostolic Churches. But much also became manifest in the early part of his life. In this context we should like to quote from a review article under the title "The Dialogue of Protestant Theologians—Yesterday and Today," which appeared in the Zurich journal "Merkur" after Barth's death, in the issue for January 1969. "Barth's 'Die kirchliche Dogmatik,'" the article reads, "is only a digression, so to speak, into earthly pastures from above, from the heavens. More important for Barth than the structure of earthly relationships was the structure of the celestial: the teaching on the Triune God, the Virgin Birth, the Resurrection. The Virgin Birth appeared in Barth's reasoning very early, in approximately 1924, much to the surprise of many of his

friends. The beginning of *neo-orthodoxy* (our italics—A. K.-B.) is to be dated from this point." The journal notes further: "Barth, setting out in the belief that mankind was stagnating in a barren waste, ended by conducting an imperturbable dialogue on the all-powerfulness of God." We may add that Barth's words, spoken of Mozart, also apply to his creative thought: "This music always surges from shadow to the light and never vice versa..."

We shall conclude with a short extract from an Easter sermon by Karl Barth, delivered four years before his death: "My dear brothers! The Resurrection of Christ was of God and of God alone. As such, it was perfect but also utterly beyond comprehension. Even at the time witnesses could only acknowledge, confess and proclaim that the miracle had occurred. 'Christ is risen!' With this exclamation a Christian in Russia will greet a fellow Christian, who in turn will answer: 'He is risen indeed!' This is what it means to proclaim this event and to bear witness to it, instead of telling of it."

We may add in conclusion that in the same sermon, delivered at Easter, 1963, Karl Barth noted that in the Christian community the first day of the week, rather than the seventh day, Saturday, naturally occupied the place of the former Old Testament Sabbath. This day of the Resurrection had become for Christians a weekly feast-day. In the Germanic languages the name of this day retains a somewhat pagan tinge: "Sonntag" or the "day of the sun." This should arouse no objection, Barth said, since on this day the Sun of Truth begins to shine. Nevertheless, Barth went on, in the Romance languages, the day bore a better name, meaning "day of the Lord," for the Sun of Truth which began to shine then was the Lord. Clearly, in the last four years of Karl Barth's life, this great Christian could scarcely have found time to learn that Russian is the only language in the world in which the first day of the week is called "Resurrection."

ALEKSANDR KAZEM-BEK



The Theological Content of the Icon of the Holy Trinity by the Blessed Andrey Rublev

The roundness of the heads and countenances of each distinct angel correspond to the circular haloes. In harmony with these are numerous smaller circles, the curling locks of hair and even the small but expressive circles of the pupils of the eyes.

Amongst the curving lines and arcs in the picture presented on the icon we should first note the rounded contours of the angels' shoulders and the upper parts of their wings. In no way is the closeness and communion between the angels so intimately and vividly expressed as in these touching wings. The four arcs of these angelic wings that touch one upon the other symbolise as it were the four curving summits of a wave which flows from angel to angel, the divine love of the Trinity, the wisdom and power of the Godhead.

Also arc-shaped is the outline of the tree above the head of the central angel⁴² and the outline of the mountain above the head of the right-hand angel.

Particularly rich in symbolic significance are these details of the icon. The tree symbolises both the trees of knowledge and of life that grew in paradise and the tree of the Cross. Through the tree "of the knowledge of good and evil" the first Adam fell, through the tree of the Cross he was lifted up, revived and resurrected by the Second Adam—Christ.⁴³

The curve of the mountain symbolises the high mountain in Moriah which, in its turn, prefigured the hill of Golgotha. At the same time the mountain in the icon is a symbol of the Holy Virgin, who is called "a mountain"

in the Holy Scriptures (Pss. 67. 16-17, Dan. 2. 35), and in the services of the Church, for instance in the third aposticha (in the lity) and in the ninth canticle of the canon of the Service for the Feast of the Annunciation.⁴⁴ Finally, a mountain is a symbol of the "loftiness of the spirit."⁴⁵

The curve of the tree repeats the incline of the halo and the head of the central angel, as though symbolising participation in his sorrowful thoughts.

The arc of the mountain above the head of the right-hand angel suggests a second, enormous and heavy halo, symbolising the utter thoughtfulness and the sadness of this angel, whose head is more bowed than that of the others.

In this way, not only the circles, but the arcs also lead us into the general harmony of the icon, into its sacred, hidden life, symbolising the tendency of the exterior, physical world to submit to the saving will of God and to cooperate towards its complete fulfilment.

The icon of the Holy Trinity is distinguished by a particular richness of line: straight, broken, parallel, intersecting, etc.

We see them in the side of the altar, in its small door, in the outlines of the seats and footstools, in the architectural complex of the house or temple, in the staves of the angels, etc.

In all these details it is straight lines that predominate. Here they have a constructive significance, defining the form and static firmness of each detail.

The lines in the draperies and countenances of the angels have a different significance.

Continued. For the beginning see issue No. 8.

One end of the robe (chimation) of the central angel is draped over his shoulder, and flows down towards the altar in a cascade of straight and broken lines which form geometrical figures, a triangle, a rhomboid and other intricate shapes of blue. All these lines lend the chimation movement, substance, colour and liveliness.

From the raised knee of the left-hand angel the folds of his robe flow away in altered rhythms. Beginning as smoothly sloping these lines break and run off in different directions from the knee-cap. The lower part of the leg and foot are rather uncomfortably placed and pressed against the altar, thus changing the easier and more natural position before the raising of the knee.

The attentive spectator would undoubtedly feel something cramped and awkward in the position of the angel's foot were it not that the strict symmetry in the positioning of the feet of both side angels detract from this awkwardness, softening it, so that it dissolves in the marvellous harmony of the whole, that harmony which so amazes and charms all those who behold this icon.⁴⁶

For the outline of the nose of each angel Brother Andrey uses straight lines, thus lending their faces the strict proportions of classic art and, at the same time, a great lightness and spirituality.

Every line is a symbol of movement, of overcoming of the force of gravity. Movement is not characterised by direction in space only, but also by a corresponding intensity in time, i. e., by rhythm.

In the lines of Andrey Rublev the dominant rhythms are flowing, light, peaceful.

His icon lives and breathes not only as a radiation of spiritual potency (from the eyes and faces of the angels), and thanks to the glow of the tender, soft colours, but also thanks to the reposeful rhythms of the movement of all its lines: circular, curving, straight, broken, intersecting or otherwise.

We will now pass to other details of the icon reflecting the theological intention of the icon painter and the religious philosophical content of the icon.

5. The Throne, the Altar, the Chalice, the Temple

The altar formally unites the angels. They are seated round it on low, light armchairs or "thrones" with footstools. In the spiritual sense the altar and the thrones are associated with the Throne of God and symbolize Divine majesty, glory and power. The function of even the highest orders of angels (cherubim and seraphim) is to stand around the Altar of God and to glorify the Three Persons of the Trinity seated on thrones.

In Brother Andrey's icon, however, the angels themselves are seated upon thrones. This detail emphasizes the fact that they are not just angels but are indeed He Whom they personify, the Godhead, the Divine Hypostaseis.

The thrones of the angels upon either side are, unlike the throne of the central angel, set at an angle, diagonally to the altar. They are set facing away from the altar and this predetermines the orientation of the legs, figures, faces and eyes of the angels seated upon them. They are shown three-quarter face, half turned towards the altar, half towards the beholder. By placing the angels in this way the painter was working in accordance with one of the basic canons. He turns the countenances of his subjects to the beholder so as to subject him to the full force of the spiritual potential that is most effectively concentrated in the face and eyes of the image. To ensure observance of this canon the chalice with the Lamb has been moved forward from the centre of the altar, closer to the figures of these angels.⁴⁷ At the same time this is also because, in the accomplishment of God's saving plan for mankind, the part allotted to them is not less, but equal.

The altar * is of important proportions and almost cubic in shape. The base is laid across the angels' footstools. It is covered with a snow-white cloth. It is so transparent that one has

* It should be explained here that the Russian word "prestol" means both altar and throne. We have retained "altar" because in the descriptions of the icon the word "prestol" refers to the altar-table, but the celestial "altar" referred to in this passage is rendered in the English Bible by "throne." — Tr.

the feeling of the inner depths and cubic capacity of the altar.

This altar together with the Hypostaseis of the Holy Trinity seated at it as at a table is shown to us not as it is in heaven but as it enters into the plan of God for our salvation, in a way adapted to our human understanding. The heavenly altar is worshipfully surrounded by cherubim and seraphim. Bowing before it and covering their faces in sacred awe and ineffable bliss they cry one unto another "Holy, holy, holy," even as it was revealed to the prophet Isaiah (6.3), to the prophet Ezekiel (10.14, 20) and to St. John the Divine (Rev. 4. 7-8).

The *chalice* of modest proportions stands on the altar. It contains the sacrificial calf of the Old Testament or, in the symbolism of the New Testament and the Church, the Lamb. "The very first scholars (to interest themselves in the icon)," writes N. A. Demina, "noted that A. Rublev's 'Trinity' was presented as an image of the Eucharist."⁴⁸ Still more precisely: "the chalice is to be understood as an image of the Eucharist."⁴⁹

This, however, is not its only symbolic signification. In the Holy Scriptures we have the "cup" of sufferings and persecutions (Mt. 20. 22-23), "the cup" of sins and transgressions (Lk. 11. 39), "the cup" of the agony at Gethsemane (Mk. 14. 36) and the torments of Golgotha and, finally, the New Testament Eucharistic cup of the Last Supper (Mt. 26. 27-28).

Of which "cup" does the icon speak to us, first and foremost? It is only natural to think that it is of that cup which called into being all the other cups: the cup of human sins and transgressions which gave rise both to the cup of Gethsemane-Golgotha and to the Eucharistic cup.

And indeed, it is this first cup that has left its mark on the countenances of the angels, clouding them with sacred sorrow and compassionate love for fallen and sinful man. If we wish to find the symbolic place for this first cup—that "abyss of sin"—in the icon of the "Holy Trinity," then such a place for such a cup can clearly be traced between the feet of the angels upon either side.⁵⁰ Then we should

perceive more clearly the significance of the cup with the sacrificial Lamb standing upon the table which has "drained away" all the immense cup of human sins and the calamities entailed by them.⁵¹ The cup of the "Holy Trinity" also symbolizes "the cup of life," and "the cup of wisdom," and "the cup of death," that is all the fundamental moments of human life in general and of Russian life in particular. In the stories and tales of what for Rublev was but a recent past the symbol was used frequently. "All alike died, drinking the cup of death," we are told in the "Tale of the Sack of Ryazan" and, on the Field of Kulikovo, the Russian warriors were said to have drunk "the cup of death in battle."⁵²

For Rublev himself and for the people of his time the "cup" of the "Holy Trinity" was the focus of deep-seated feelings of profound distress associated with the tempestuous times and with unsuppressable hope for a happier time to come. "In his Trinity," writes Demina, "the cup of death is the pledge of the life to come."⁵³

As we see, the icon of the "Holy Trinity" opens up before us the sacred depth of life and of the mystery of Christ's redeeming sacrifice. It shows us by purely visual means that the love of God is a sacrificial, saving love, that there is not nor can there be on earth a love of the same magnitude, the same universal and tireless significance as that which was and is revealed to us in the sacrificial love of Christ.

The *temple* rears up above the head of the left-hand angel. This is not the picture of any real temple, merely a symbolical hint at one. In the Old Testament the temple in Jerusalem, the scene of the prefigurative sacrifices of ancient times, was not built until long after the time of Abraham. With the proclamation of the New Testament Christian churches came to be built for common prayer and the celebration of the bloodless sacrifice of the Eucharist.

The silhouette of the temple in the icon suggests two storeys: the first storey symbolizing the Old Testament, the second—the New. It has other meanings also. The temple rising above the head of the left-hand angel (Christ), appears almost as a continuation and

completion of the iconographical image and here the two storeys symbolize the two natures of Christ: human and divine. Finally, the two storeys of the building are a symbol of the unity of earth and heaven, the earthly Church and the Heavenly, under the leadership of Her one Intercessor and Head: Jesus Christ the Son of God.

Now let us pass to a further analysis of the symbolic significance of the other details of the icon.

6. The colour of the angles' garments, wings, staves, of the cup and also of the earth, the tree, etc.

The icon of the "Holy Trinity" is lucent and full of colour. It is full of wonderful combinations of light and colouring. The range of tender, fragrant colours—the colours of semi-precious stones—enchants the eye. There are few prime colours in the icon but very varied are their interactions, combinations, transitions, shimmering interplay, the nuances of their harmony. This it is that produces that living, vibrant richness of colour that compels particular attention and irresistibly attracts us to the icon.

Present-day science assumes a direct connection between sound and colour: every musical chord has its counterpart in colours. Sounds do not sound for the ear alone, but for the eye also, producing impressions of colour, albeit scarcely noted and ill-distinguished. And, conversely, the colouring of an object, in all its changing interplay of different shades, seems to emit musical sounds if, of course, the colouring expresses something valid about the nature of the object.

There is also a connection between the sense of sight and the sense of smell, between colour and fragrance. This we feel as we contemplate the "Holy Trinity." It does not only enchant our ear with a divine melody, but it is fragrant with the scent of the delicate, heavenly colours that correspond so marvellously to the nature of the objects and beings it depicts.

The garments of the angels are particularly vivid in colour. Among them, the central angel stands out. He is

clothed half in deep, rich cinnamon* (the tunic or chiton) and half in deep blue shot with lighter blue (the robe or chimation). The first colour symbolizes the power of the Almighty and is the most inward and fundamental colour of this angel, in so far as the tunic is the lower garment worn next to the skin. This colour is fitting for the Creator and Ruler of all things.⁵⁴ The line of pinkish ribbon (or klava) which falls from his right shoulder down the front of the tunic confirms this, although in some icons of our Saviour the klava is also shown as an attribute of His clothing. According to the Orthodox Church, the Creator and Ruler of All is God the Father. He is also enthroned in the central, "high" place. The second colour of His garments, that of His robe, deep azure and pale blue, is symbolic of the sky, the heavenly sphere. God the Father is the "heavenly" Father, Who is in Heaven, that is, in all the universe. His azure-blue robe falls freely and abundantly from the left shoulder in many geometrically outlined folds. Inter-acting with the light all about them these folds catch that light and reflect it in whitish highlights as they flow downwards, which lends this outer garment a vibrant, singing life. At the same time, this vibrant, live quality of the robe symbolizes the Divine love, wisdom and might constantly radiated from the very depths of the being of God.

The left-hand angel (for the beholder), "seated upon the right hand of the Father," is God the Son, the second Hypostasis of the Godhead. His outer garment is quite differently worn and of quite different colouring from those of the other angels. The robes of the Father and the Holy Spirit cover roughly half the upper body and are worn over one shoulder, exposing the tunic or undergarment on the other. The robe of the left-hand angel (Christ) covers the whole figure, being draped over both shoulders, and allows only a small wedge-shaped glimpse of the pale blue tunic.

Why this difference?

* or "cherry" as it is called in icon painting

We shall understand if we consider the colour of Christ's outer garment. It is pale pink, delicate lilac, slightly reddish in tone, a pale red.⁵⁵ If we compare it to the ochre of the angel's face, neck and hands, this reddish tinge becomes more noticeable. Redder than the skin which covers a man's body is one thing only: the blood that symbolizes his life. This reddish shade* of the outer garment of Christ symbolizes both His human nature (together with the divine) and the sacrificial blood of the Atonement. He is the Son of God and the Son of Man, Who pours out His Blood for the redemption of the world. His divine, heavenly nature is indicated by the pale blue of the tunic. When He came down to earth, Christ covered His Divine majesty and glory and "took upon Him the form of a servant" (Phil. 2. 6-8).

This is expressed in the icon by the apparent predominance of the reddish robe, which covers both shoulders and almost the whole of the rest of the figure of the Son of God, over the pale blue tunic.

The right-hand angel is the Holy Spirit. His garments are worn like those of the central angel: the outer garment or robe falls from one shoulder only and covers the lower part of the figure almost to the feet. The colouring, however, is different from that of the central angel. The tunic is blue with pale, almost white highlights symbolizing the heavenly origin of this angel, the robe—a chiaroscuro shimmer of palest green. This green is not confined to the robe of the angel. The earth by the footstools of the side angels and behind the right-hand angel is covered with tender green grasslike vegetation. The tree above the head of the central angel is crowned with dark-green foliage. Green is the symbol of fullness of life, of the flowering of life-forces. On the spiritual plane green is the symbol of the life-giving, grace-bestowing power of the Holy Spirit.

In the Orthodox Creed the Holy Spirit is described as "life-giving," that

is as irradiating, illumining and perfecting the salvation of man.

The angels' wings take up a lot of space in the icon. Their rhythms harmonize with the rhythm of the figures of the angels and their colouring with the colour of the seats and footstools. This colour is pale yellow, golden, warm, joyful, caressing. It symbolizes the character of the angels' supreme, celestial, divine power as a power of love and blessedness above all and, moreover, as an equal power, equally an attribute of each angel, in so far as all the thrones and wings are painted in the same colour derived from the same mixture.

The gleaming golden wings of the angels give particular life to the icon, lending the angels a transcendent, un-earthly, aerial lightness, a readiness to be at any point in space at any moment (for the wings are outspread as if for flight), which symbolizes the benevolent omnipresence of the hypostatic angels. Between the wings and the bodies of the angels are glimpses of blue space which emphasize their arrangement in space about the altar, their three-dimensional reality.

The staves or sceptres are coloured bright red, showing that the angels employ their power of dominion, their celestial might in the blessed cause of God's plan for the world and, first and foremost, for the salvation of man.

The colour of the chalice with the head of the sacrificial calf is light brown, echoing the colour of the robe of the left-hand angel (Christ), which points the connection between the sacrificial chalice and Christ the Lamb of God. This connection is also emphasized by the colouring of the front of the altar with the small door, again reminiscent of the colour of Christ's robe.

The link between the temple building and Christ is suggested by the colour of lines checkering the overhanging roof above the entrance which are traced in the same reddish shade as Christ's robe, thus indicating the connection of the building with Christ as Head of the Church.

The darkest colouring of all is reserved for the doors of the temple, the arches. This darkness indicates that

called in Russian "chervlenyy"—a light, bright red, as distinct from "vishneyvy"—the deep brownish, purplish red of the central angel's robe.—*Tr.*

the doors are open, that there are no obstacles for those who hunger and thirst after salvation.

Also worthy of note is the variety of the distribution of colour in the folds and lines of the angelic garments. These lines and folds give off light and, reflecting one another, echo one another in colourful harmonies, tones, half-tones, chiaroscuros which invest the figures of the angels themselves with a marvellous lightness, vivacity and restrained majesty.

And so we see that the colours of the icon have their own extremely eloquent language, a lively and vivid figurative power and profound expressiveness. They do not only paint the outward but also the inner beauty of the icon, the mystery of its hidden, sacred life and the ideas which it embodies. It remains for us to look once again at the constructive, compositional aspect of the icon⁵⁶ in order, as far as possible, to reconstruct the aims of our learned and devout icon painter and how he set about achieving them in his depiction of angels as Hypostaseis of the Holy Trinity, as Hypostaseis of the One Godhead.

7. The Angels (Trinity-Unity)

The three angels resemble one another very closely in countenance, expression, the shape of the heads, the proportions of the figures, etc.

All hold staves in their hands—emblems of one and the same divine power. All have wings of equal size. All are seated on thrones. All are equally youthful, ethereal, feminine in their beauty. All abide in a state of calm, of profound thought and high sorrow. Each is bound to the others by a mutual impulse, submission, peace, singleness of communion, indivisibility of being, communality of aims and intentions.

In a word, there is more communality and unity about these angels than there is separation and variance. It is as though before us there were not three angels but merely different aspects of one and the same angel.⁵⁷ And this is because it is less in the nature of the Holy Trinity to "be different" and to appear and work as isolated

Hypostaseis than to be one and indivisible in essence and manifestations.⁵⁸

The substance of God is one in all the Hypostaseis. Hence their unity and equality.

How is this equality and unity expressed in the icon? We have already, more than once, pointed out the equality and the unity of the Angels-Hypostaseis as portrayed by Brother Rublev; let us now take a close look at those iconographical techniques and methods to which he had recourse in working out a visual solution to this problem.

How are the angels seated on their thrones? The central angel (God the Father) is seated rather higher than the others which allows Him almost without bending to place his right hand on the altar, the arm curving easily and the hand stretched towards the right-hand angel (the Holy Spirit). Only two fingers of that hand which rests so easily upon the altar change its direction, curving down towards the cup with the Lamb.

The left-hand angel (the Son of God) sits upright on His throne not bending towards the altar and, because of this, His right hand does not and cannot touch it.

In order to maintain the upright position of the figure of this angel and at the same time to express His relationship to the cup, the painter has slightly raised the angel's right knee and placed the right hand on the knee, not upon the altar, the arm being bent at the elbow and the hand raised, so that the two fingers point towards the cup from this eminence and so express the angel's relationship to it. In this way the icon painter has solved three problems at one stroke: in the first place, he has retained the upright (unbowed) position of the figure, conveying upon this erectness a special sense, an individual shade of meaning (to which we shall return later); in the second, he has done this without breaking the connection between this angel and the sacrificial chalice as the focal point of the thought behind the icon; in the third place, by leaving the hand with its pointing fingers on the raised knee of the right leg of the angel, he wishes to show that the Lamb in the

chalice and the Christ-Angel are one and the same. (To this, too, we shall return.) And if, nevertheless, the angel points to the Lamb in the chalice from the height of the raised knee and appears to be blessing it with his two fingers, then it is not in the same sense in which the other angels do so (all of which we shall explain in more detail further on).⁶⁰

The right-hand angel (the Holy Spirit) appears to hover weightlessly a little above the seat of His throne but, in order to show his equality (in terms of size) with the other angels and to retain the symmetry between his position and that of the left-hand angel with regard to the central angel and, also, with regard to the altar, the chalice, the little door, the feet and the footstools, the artist has so placed him that, while he appears to be sitting on the throne he does not fill it, as does the left-hand angel, but seems to be raised above it and the altar.

In this way the head of the right-hand angel is at exactly the same height as that of the left-hand angel, whereas both are considerably lower than the head of the central angel.

The superior height of this angel, however, is not to be explained by the fact that he is larger or taller than the others but solely by the greater height of his throne.⁶¹ The artist emphasizes the equality and unity of the three angels not only by depicting them as being all of the same size and height,⁶² by the similar shapes of their faces, but even by the identical styling and colour of their hair. Here there is no hint of any superiority of mind or intellect in any one particular angel. The brows of all three angels are covered with the formal curls of their hair almost down to the eyes. This, on the other hand, also indicates that their mind is not conditioned by physical brain behind lofty brows but is the mind of the Spirit, omniscient, all-wise, all-powerful and distinguished by all the other attributes of the Godhead. The huge domed heads suggest a content of mystery, of the ineffable plans of the Godhead for the conduct of the affairs of man and the world. The heads are dark-brown in colour, which symbolizes the inexhaustible, mysterious depths of the

mind of God, and the inaccessibility of His secrets to human reason.

These supreme, lofty minds, the icon shows us as being as it were, sunk in profound thought, in contemplation of the mysteries of providence, in sacred inner communion one with another. They are one in concentration, in this silent, close, private, sorrowful and holy dialogue each with himself, with one another, with their beholder and with all the rest of the world.

The unity and equality of the Angels-Hypostaseis bear witness to the fact that the Holy Trinity is one whole, is the Unity.

Let us emphasize yet again this oneness of the Godhead in three Hypostaseis, basing our conclusions this time on the differences in the representation of the Three Persons of Rublev's icon.

If we look long and closely at the Holy Trinity, although we appear to see three Hypostaseis yet they are all in one person (various aspects, as it were, of one person). We see three countenances, but marked by the same thoughtfulness, the same readiness for sacrifice. We see the three right hands, but all point towards one and the same centre. We see three pairs of wings, but touching upon one another and all equally spread for flight. We see three Hypostaseis but sitting not next to one another, not in a row, not strung out along one line, but round the circumference of a circle with an equal capacity to reflect one another,⁶³ an equal yearning towards the same centre, the cup, and towards one another.

According to the formula of Orthodox theory the Unity is at the same time also the Trinity.⁶⁴

It now remains for us to look more closely at the second part of this formula, to see how Brother Rublev managed to show the Trinity (the Trinitarian conception of God), that is, to perceive the Unity in the Trinity.

8. The Hypostaseis of the Godhead (Unity in Trinity)

The central angel shows, as we have already established, the first Hypostasis of the Holy Trinity: God the

Father.⁶⁵ By the purely artificial method of raising the height of His throne the artist makes Him appear taller than the others, as though intending thereby to show His Being as un-originate and self-subsistent. He is the Creator and the Omnipotent, which is symbolized not only by His specific raiment but also by the majestic turn of the head towards the Son and the stately curve of the right arm and hand towards the Holy Spirit and the sacrificial chalice. These gestures (the turn and the curve of the arm) testify to the fact that God the Father is the unifying element of the Hypostaseis.

God the Son is eternally born of the Father, God the Holy Spirit eternally proceeds from Him. This constrains us to think of God the Father as being between the Son and the Holy Spirit at an equal distance from them.⁶⁶

Having borne the Son and emanated the Holy Spirit since all eternity, the Father Himself is considered "un-generate" and "non-proceeding," containing in Himself, as do the other Hypostaseis, the plenitude of the existence and being of God. This plenitude of God is shown first and foremost in the fact that God is Love (1 Jn. 4. 8).

God loved the world before its creation and by this love He created it. And when man—the crown of the creation—began to perish from his own transgressions, then the Father sent into the world His own Beloved Son. The movement of this double love of the Father (to the Son and to man) we see depicted in the icon. Loving His Son, the Father has turned His head towards Him, as though at once sorrowing for Him and encouraging Him for the deed of Redemption. Loving His dying creation, he points with the fingers of His hand towards the chalice as to the sacrifice, as to the means that will free man of sin and all the terrible results thereof. It is in these movements of His head and His hand that the life of the Holy Trinity revealed in the icon of our God-loving monk has its primal impulse.

It would be only natural to think that the portrayal of God the Father in this icon is intended to represent this precise moment of God's providenti-

al action, that is, the moment of the Incarnation of the Son.⁶⁷

The left-hand angel, he who is seated at the right hand of the Father, is the Son of God, Jesus Christ, the Redeemer of the World, the second Hypostasis of the Godhead.

All that remains to be said is, which moment of the Son of God's participation in God's providential care for man and the world is reflected in the icon of the visionary Rublev. If God the Father is shown before the incarnation of His Only-Begotten Son, or, more precisely, at the beginning of the fulfillment of the decision of the Pre-eternal Counsel on the salvation of man and the world, then Christ is shown after the incarnation: that is, He is shown not only as willing to accept the will of the Father that He should offer himself for sacrifice, but as having already fulfilled this will. He is seated upon His throne as one who has triumphed over sin, evil and death. He is sitting in majesty, upright before the altar, shimmering in a glittering rain of gold⁶⁸ and lit up by the joyous radiance of the light that is all about and around Him.⁶⁹ Victoriously He holds His sceptre, not allowing it to incline to the right or to the left, by supporting His right hand on the raised knee of the right leg He thereby indicates that the sacrifice is not exterior to Him, that He Himself is the Lamb of God. Two fingers of the right hand are extended in blessing towards what is already the Eucharistic, bloodless sacrifice that is destined to be celebrated in the Church, according to His own instruction to do this in remembrance of Me (Lk. 22. 19).

Particularly significant in this image of Christ is the expression of the face and the fixity of the gaze. Divine sorrow is as it were dissolving into the joy and triumph of victory, but for shadow, the traces of that sorrow have left their mark on the Divine countenance.

Whither is Christ's expressive gaze directed? It is fixed on the far distance, looking into the depths of time.⁷⁰ The gaze of Christ is providential. He contemplates the past, and the present, and the future. He contemplates His own Incarnation with the Baptism, the

Transfiguration, Golgotha, the Resurrection and the Ascension. together with this return to His place in majesty, as though all, for Him, were comprised in the present moment.⁷¹

A splendid illustration and, at the same time, commentary to the image of Christ in the icon of the "Holy Trinity" is His image on another icon by Andrey Rublev: the "Saviour in Majesty." There, as here, the decision of the Pre-eternal Counsel has been fulfilled. The Saviour's sacrificial love has been shown. The redemption "is accomplished" (Jn. 19. 28). The Church has been built. The doors of the temple are open to all men. Meditating over this, Christ cannot but contemplate the future in so far as it is inseparable from the past and the present. Christ beholds also His own Second Coming in Glory when, on the day of God's Judgement, all the books will be opened that concern the destinies of man and each shall be judged according to his deeds and words during his life on earth (Mt. 12. 37; Lk. 19. 22; Rev. 20. 12-13).

Then, too, the love of the Heavenly Father, at this Trinitarian Counsel, this time of judgement, will be manifested in the turn of His head and the direction of His eyes towards His Beloved Son, to wipe away all tears (Rev. 21. 4) from the eyes of all those who are worthy to enter into the love of God and by this same token into the "new," celestial Jerusalem (Rev. 21. 2) which we "seek" even here and now (Heb. 13. 14).

The right-hand angel is the Holy Spirit, the Comforter, the third Hypostasis of the Holy Trinity.

Already at the creation of the world "the Spirit of God moved upon the face of the waters" (Gen. 1. 2), and according to the explanation of St. Basil the Great "moved" is to be understood as "gave life";⁷² according to St. John Chrysostom, as waking the primal matter of creation to "active life".⁷³ The Holy Spirit was there also when the voice of the Trinity was heard: "Let us make man in our image, after our likeness" (Gen. 1. 26). And also: "Let us go down, and there confound their language, that they may not understand one another's speech" (Gen. 11. 7).

This was the manner of the beginning of the participation of the Holy Spirit in the providential working of God for the world and for man. This participation continued throughout the Old Testament (in the activities of the patriarchs, prophets and others), but manifested itself particularly vividly and clearly in the New Testament. From the moment of the incarnation of the Son of God the Spirit participates in the actual Incarnation (Lk. 1. 35), the Baptism (Mt. 3. 16) and, after the Ascension, in the establishment of the Church of Christ. In accordance with Christ's promise to send the Apostles a Comforter (Jn. 14. 16), they received Him in visible form and in the fullest measure (Acts. 2. 2-3) as the calling, enlightening, sanctifying, life-giving hypostatic grace of God. From this time on the Church of Christ began to be founded and confirmed with the direct participation of the grace-bestowing power of the Holy Spirit, especially in Her sacraments.

Of this active and decisive participation of the Holy Spirit in the life of the Church the Apostles say: "For it seemed good to the Holy Ghost, and to us..." (Acts. 15. 28). So also said the Holy Fathers of the Ecumenical Council in their definition and acts... So spoke the Great Fathers and Teachers of the Church in their works. So speak all believing Christians who regulate all the affairs and problems of their life according to faith, love and hope in the will and help of God. They pray to the Holy Spirit: "...come and abide in us. Cleanse us from all impurity, and of Thy goodness save our souls."

The basic aim of the Christian life, according to the definition of Saint Serafim of Sarov, is in "acquiring" the Holy Spirit ("Styazheniye Sviatogo Dukha").

Before him who has thus acquired the Spirit of God great possibilities are laid open for grace-giving influence on all aspects of human life.

What time in the providential working out of God's plan does Brother Andrey show us in his depiction of the Holy Spirit?

Let us look more carefully at the distinguishing features of this image on the icon, for here, surely, is the first

place where we are likely to find the answer to this question.

Of the three Hypostaseis, the Holy Spirit appears the most sad and thoughtful. His figure is bent more than others over the altar and the head so bowed that it is hard for His regard to perceive anything but the sacrificial cup. His sceptre is as it were scarcely held by the left hand and rests against His shoulder. The right wing, also, is shown at a downward tilted angle and seems almost to be nestling up to the wing of the Father as if for help and support. He is not firmly seated upon His Throne, but rather perched on a part of it. Over His head hangs a second, heavier halo (the arc of the mountain). The right hand is laid on the altar touching it with all the fingers, as though categorically affirming and symbolically showing that the redeeming sacrifice has already been made, that the Atonement is accomplished, that the Church is founded upon Christ as upon "a rock," is already in possession of all the gifts of grace, that man has every possibility of taking a grace-giving part in the salvation both of himself and of his neighbours.

By these peculiar features of his portrayal of the Holy Spirit the icon painter gives us reason to conclude that He shows Him as the Divine Hypostasis still, to this day, at work in the world and the Church of Christ.

How many great events, cataclysmic shocks, important victories and deeply-felt losses the Church of Christ on earth has been subjected to and how many She is destined still to experience before "the fulness of time" is fulfilled and all those things are accomplished that were foreseen in the plans of the Pre-eternal Counsel.

In action, the Church of Christ depends to quite an extent on man, on his freedom to accept or to reject the way of obedience to the will of God and to use the grace-bestowing gifts of the Holy Spirit.

In man's salvation both God and man play their part. Man is not only the object, he is also the subject of salvation. His free resistance to the will of God in the working out of the salvation of the world and man always has

been and still is the most tragic fact of world history. In our icon the shadow of this sorrowful fact has fallen on the image of the Holy Spirit. How does the Holy Spirit react to this fact? He reacts with increased sorrow and compassionate love for man. It would not be possible, however, for the Holy Spirit to be wholly in the sphere of contemplation of the present and the past alone. For Him, as for the Son of God, the future is an open book. Does not the sorrowful gaze of the Comforter look forward also to that time when there will remain upon earth only the "little flock" of Christ, in which there will be only those "chosen from their mothers' womb," "they which came out of great tribulation" (Rev. 7. 14) when not the quantity (1 Tim. 4. 1) but the quality will be the defining element in the make-up of Christ's "flock," and by the same will define even the last times in the fate of the world and of man?!

Does the Comforter not see also the other destinies of man, the time to come after the Second Coming in Glory of the Son of God, when in the "new" heaven and the "new" earth there shall be no more "sorrow, nor crying, neither shall there be any more pain" (Rev. 21. 4) and when "God shall be all in all" (1 Cor. 15. 28; Eph. 1. 10)?

The love of God is limitless and eternal. It does not leave man without help and consolation in this temporal, earthly life and will not leave him in the eternal life, beyond the grave, remaining always itself: compassionate, ready to suffer with those that suffer, and full of high sorrow.

It is of all this that the sorrowful countenance of the Comforter tells us. It is confirmed by the sorrowful calm of the Father's countenance. And the same truth shines forth from the sorrowfully lucent, victorious countenance of the Saviour. It is of this that the Divine Hypostaseis together hold mystic converse.⁷⁴

9. The Trinitarian love of God for the Church earthly and heavenly

The basic idea that moved our monk, learned as he was in the things of God, in his painting of this icon, was the

sacrificial love of God. The love of God is not only the love of the Three Hypostaseis for one another (were it so their countenances would not be so markedly sorrowful), but for man also. Man is not shown on the icon, but this makes us feel his presence all the more strongly. We feel the sorrow of those present on the icon for their absent "image and likeness," who has gone away "into a far country" and does not wish to be worthy of the Lord's table, even though he was called (Mt. 22. 1-3; Lk. 14. 16-20).

Brother Rublev, in showing us the secret of the love of the Holy Trinity for man also discovers to us and shows us, albeit obliquely, our own selves in our relationship to God, seeking to awake sorrow in our own hearts for our resistance to the sacrificial love of God directed towards "the overcoming of the terror and abhorred strife of this world."⁷⁵

The divine nature is not characterized by sorrow. By this word (in respect to God) we should understand the compassion and fellow-suffering of God's love for people, for their sorrows and sufferings.⁷⁶ The highest form of His compassion is that utterly sacrificial love that is "meek and lowly of heart" (Mt. 11. 29). Such love is shown not only in the sacrifice of our Saviour on Golgotha, but also in the ceaseless search for "lost sheep," "prodigal sons," to call them to the House of the Lord (Lk. 15. 4-7), to the feast of faith, to the supper of love (Lk. 14. 16-24), to the triumphant rejoicing of God over the son who was lost and is found (Lk. 15. 32). The Lord invites all men, every single one, to the wedding feast of His Son, saying: "I have prepared my dinner: my oxen and my fatlings are ready killed, and all things are ready; come unto the marriage" (Mt. 22. 4). This invitation we hear yearly, publicly and extended with peculiar power on Easter Night when the Holy Church, in the words of Her ecumenical doctor, calls us to the feast of "the fattened calf," saying:

"If any man be devout and loveth God..., both ye who have fasted and, ye who have disregarded the fast... Let not one weep for his

iniquities... Let no one fear death, for the Saviour's death hath set us free."

(from the Catechetical Address of St. John Chrysostom)

Rublev's icon shows the "Holy Trinity" enthroned and sorrowfully "discussing" the working out of our salvation and, at the same time, as it were, celebrating the wedding feast and the Lord's Supper and their love for one another and their love for man, whose unseen presence at the table is symbolically suggested by the sacrificial cup and by the deeply thoughtful and, as it were, expectant expressions of the Hypostatic Persons.⁷⁷

From the moment of the Ascension of the Saviour and the foundation of the Church of Christ, on the altars of our churches the Lamb of God is daily placed in the form of a bloodless sacrifice to unite believers with Christ through the sacrament of Holy Communion. But for how long? Christ answers this question: "Until that day when I drink it ('the fruit of the vine'.—*Tr.* new with you in My Father's Kingdom" (Mt. 26. 29). Bearing these words of the Saviour in mind the celebrating priest cries out triumphantly and joyfully as he transfers the particles from the paten to the chalice after the Holy Communion of people.

"O Thou great Passover and hallowed above all, O Christ! O Thou, the

Wisdom and the Word and the Power of God! Grant that we may partake of Thee more truly, in that day of Thy

Kingdom which shall have no night."

"That day of Thy Kingdom which shall have no night," that is the day of the coming, heavenly, triumphant Church in the Kingdom of God's Glory, where there shall "be time no longer" (Rev. 10. 6), where there shall be neither evening nor "night" (Rev. 22. 5) and where "the Lord God Almighty and the Lamb" shall be the temple of it (Rev. 21. 22) and give them light (Rev. 22. 5), and the communion of the souls of the righteous with God shall be a communion of infinite mutual love, and the Holy Trinity will be for them a Unity abundant in love. The mystery of the Holy Trinity, which is

the mystery of unutterable Divine love, will be finally revealed to man only in the life beyond, in the Kingdom of the Glory of God.⁷⁸ Until that time the mystery of the Holy Trinity is revealed to us only as in a glass, darkly, only according to the measure of each individual's spiritual growth in grace and perfection. That which is told us by the Holy Scriptures of the Holy Trinity, together with that which the Holy Church has to offer in Her liturgical, iconographical and pastoral experience, is quite sufficient for our salvation.

Holy Trinity, our God, glory to Thee!
And so our theological meditations on the icon of the monk, wise in the things of God, pass into reverend prayer before it.

⁷² The two partial circles, the tree and the inclined head of the central angel immediately below it, are contrasted with and emphasized by the delicate arc of the right arm of that angel curving round towards the angel seated on his left hand.

⁷³ St. John Chrysostom. Works. Vol. II, pp. 292, 435. Cf. also Митрополит Московский Филарет. Слова и речи. I том, с. 32-37.

⁷⁴ Here she is called the "uncut mountain" (verse). "Hail, O uncut mountain" and "the prophet Daniel called thee a spiritual mountain" (The Canon).

⁷⁵ M. V. Alpatov. Op. cit, p. 23. "The mountain is a most ancient symbol for all that is lofty." Cf. also Н. Демина. Троица А. Рублева, с. 54.

⁷⁶ No detail in A. Rublev's icon can be rightly understood or evaluated out of the context of the whole, of the overall harmony of the icon. In the small space offered by the icon the artist has made an ideal distribution of a number of details not one of which is unnecessary, although nothing necessary has been forgotten. By the strict interdependence of these details on one another and from the general idea (to which we shall return later) he has created the symmetry of parts and the harmony of the whole icon.

⁷⁷ Above—in the second part of the second chapter (published in JMP No. 8, 1972)—we suggested another reason why the cup was placed not in the centre of the altar but near the edge. The reasons are not, of course, mutually exclusive.

⁷⁸ Н. А. Демина. «Троица Андрея Рублева». М. 1963 г. с. 39.

⁷⁹ V. N. Lazarev. Andrey Rublev. М. 1966, p. 16.

⁸⁰ "One of the most striking harmonies in the forms of figurative depiction in Rublev's icon is the fact that the outline of the cup on the altar (table) is repeated on a larger scale in the interval between the feet of the angels on either side." M. V. Alpatov. Op. cit. p. 26.

⁸¹ "If Christ has not drunk the cup of all the transgressions committed by us and of all

the torments prepared for us, then that cup would have overflowed and drowned the whole world, but He alone... drained it." Митрополит Филарет Московский «Слово в Великий пяток». т. 1, с. 32-37.

⁹² Н. А. Демина. Там же, с. 52.

⁹³ Ibid.

⁹⁴ On so-called local icons from the deesis tier of the image screens Christ is sometimes depicted as the Almighty (Pantocrator). The omnipotence of the Son is, however, closely bound up with the omnipotence of the Father: "The Son can do nothing of Himself, but what He seeth the Father do; for what things soever He doeth, these also doeth the Son likewise" (Jn. 5. 19). The Father is Almighty and the Son is Almighty. But the Son is Almighty because the Father is Almighty. Therefore it is permissible to show Christ as Pantocrator. On Andrey Rublev's icon, however, He is portrayed not as Pantocrator, but as Redeemer, and arrayed as Redeemer.

⁹⁵ It is extremely difficult to determine the colour of Christ's robe. On all the reproductions of this icon the shades are different—not only, indeed, in the reproductions of this detail but in those of all the others. We have based our analysis of Andrey Rublev's use of colour and colour symbolism on our own impressions of the original in the Tretyakov Gallery, Moscow, and on the reproductions in N. Demina's monograph «Троица Андрея Рублева».

⁹⁶ We have touched on this aspect of the work of our icon painter in Section 5 of Chapter II, in which we spoke of the positioning of the figures of the two side angels in relation to the altar and, partially, in the fourth section.

⁹⁷ "The countenances on this icon are animated by one soul, but that soul has three forms and it vibrates differently in all these forms." Н. Пунин. «Андрей Рублев». изд. 1916 г. с. 19.

⁹⁸ Christ says: "I and My Father are one" (Jn. 10.30); "the Father is in Me, and I in Him" (Jn. 10.38); "and all Mine are Thine [the Father's] and Thine are Mine" (Jn. 17.10); "My Father worketh hitherto, and I work" (Jn. 5.17); "he that hath seen Me hath seen the Father" (Jn. 14.9); "He [the Comforter] shall receive of Mine, and shall show it unto you" (Jn. 16. 14).

⁹⁹ He "is less subject to the circular rhythm than the others." M. Alpatov. Op. cit., p. 26.

¹⁰⁰ The easiest and most simple explanation why the left-hand angel (the Son of God) holds his right hand and fingers raised in blessing upon his knee and not upon the altar consists in the fact that the whole right side of his figure is placed further from the altar than is the case with the other two angels. Because of this it would be impossible for the angel to touch the altar without bending. To this we should reply that what we have here is a fortunate conjunction of two cases: the symbolic idea (of leaving the hand upon the knee) and the natural positioning of the left-hand angel at the table.

¹⁰¹ From the purely technical point of view, there was a special reason why the icon painter of Old Russia depicted the central angel as being

higher than the others. This reason consisted in the fact that, as he was portraying his images on the flat surface of a panel of wood and according to laws of perspective intended not to give an illusion of three-dimensional depths but to preserve the two-dimensional flatness of the surface, the icon painter always conveyed the idea of depths by height. Therefore it was natural for Rublev to portray the angel *behind* the others (i. e., *deeper* in the picture) as though he were in fact *higher* than the others. (Cf. E. Ковтун. «Как смотреть на картину [язык живописи]», изд. 1960 г. с. 57.)

⁶² "All the angels are equal in size and according to their positioning about the altar." M. V. Alpatov. Andrey Rublev. p. 23.

⁶³ This interplay of reflections is particularly to be seen in the garments of the angels. Thus the colouring of the deep- and light-blue garments of the Father and of the Holy Spirit are clearly reflected in the shimmering gleams of pale bluish-grey on the robe of the Son, particularly on his raised right arm and the curve of the knees. The light, festive, sunny atmosphere which surrounds the angels unites them all by the joyous sparkles of white that lend luminosity to their clothing.

⁶⁴ "The Trinity is the Unity, and the Unity is the Trinity."

⁶⁵ St. John Chrysostom calls God the Father the "first" because "He is the first for our life." Works. Vol. 6 p. 897.

⁶⁶ In answer to the question as to what place each of the Divine Hypostaseis occupies on the icon there is no unity of opinion among scholars, not even among historians of arts who are also theologians. In the supplement to this article we attempt to establish the view that God the Father is represented in Andrey Rublev's icon by the central angel, Jesus Christ by the left-hand angel, seated upon the right hand of the Father, and the Holy Spirit by the right-hand angel (from the point of view of the beholder).

⁶⁷ At the same time, as we shall see further, this primal time of God's plan for the salvation of man is the constant, non-transient time of God's care for the world and for man, and therefore is not bound either by time or space.

⁶⁸ M. V. Alpatov. Op. cit. p. 27.

⁶⁹ If we try to understand the icon of the "Holy Trinity" through the colouring of the Angel-Christ, then we will inevitably feel that one of the colour-centres of the icon is the violet-russet-golden colouring of this figure. In its movement from its centre (the figure of Christ), this colouring passes over the upper part of the icon through the curving half-circle of the angels' wings and spreads to the right of Christ above the altar. From the throne and footstool of this same angel a second pale-golden half-circle of this colour passes along the lower part of the icon and as the upper circle meets the lower they created a golden circle of colour which follows and confirms the circular linear composition of the icon.

⁷⁰ According to V. N. Lazarev this gaze is "directed into the distance" (Andrey Rublev 1966 Edition, p. 16), according to N. Puni "into a silent and tranquil eternity." («Андрей Рублев». изд. 1916 г. с. 19.)

⁷¹ Let us not forget that, for God, the past and the present and the future and a "thousand ages" are "like an evening gone" like one moment and that moment unites in itself the past, and the present, and the future.

⁷² Творения. М. 1891 г. ч. 1, с. 31.

⁷³ Творения. Т. IV, СПб., 1898 г., с. 15.

⁷⁴ "In the Trinity the first thing we notice is the wordless discourse of the angels, their thought for the coming destinies of the world." Д. С. Лихачев. «Культура Руси времени А. Рублева и Епифания Премудрого.» М., 1962 г. с. 129.

⁷⁵ This "discord" was the most terrible ill of the time of St. Sergius, a subject of sorrow for all those who loved their fellowmen and their native land. It was in order to overcome the terror of this abhorred discord that the church which St. Sergius built with his own hands was dedicated to the Life-Giving Trinity, the spiritual symbol of unity, love and peace. Sorrow for man, for the Motherland, mingled with love of God and man, guided the brush of the great icon painter, conveying to him that sorrowfully human, loftily-beautiful, intensely spiritual tone in which his icon is painted and which it, in its turn, emanates.

⁷⁶ How great is God's compassionate love of man that He, sharing our sufferings, participates also in our penitence. He "gracious, beautiful and long-suffering," ... "repenteth him concerning our evil deeds" (prayer for the Order of Confession. A Manual of Eastern Orthodox Prayers, London, 1968 Edition, p. 59).

⁷⁷ It is not with severity, not unbendingly, not sternly or with power that the Godhead calls and awaits man on Andrey Rublev's icon, but as three-fold beauty and light, three-fold love and blessing, three-fold sorrow and exhortation to peace, charity and the overcoming of "abhorred discord" and all enmity.

⁷⁸ A hint at such a future is given by the so-called reversed perspective in the icon of the Holy Trinity. If we look at the way the stools narrow and bring together the angels' feet at the front of the picture and at the way they open out in the depths of the widening icon, then we can see very clearly how the icon painter achieved this effect of reversed perspective. On the spiritual plane, it symbolizes that only by a widening and enlarging of our spiritual life of grace can we hope to perceive the secret of the providence of God and the mystery of the Holy Trinity. The reversed perspective symbolizes also the unencompassable perspective of spiritual beatitude in "the life to come" of which we at this time can have only the haziest conceptions.

Prof. Archpriest ALEKSANDR VETELEV



The Trinity-St. Sergius Lavra and the Moscow Theological Academy

July 18 (5), 1972, marked the 550th anniversary of a remarkable event in the life of the Russian Orthodox Church—the transference of the relics and the glorification over Russia of St. Sergius of Radonezh, the famed Abbot of the Holy Trinity Lavra. The eyes of the Orthodox world are trained, on the day of the glorious jubilee, upon the Monastery of the Life-Giving Trinity and its God-inspired founder.

The entire life, labours and deeds of St. Sergius were an expression of his love for the Most Holy and Life-Giving Trinity. The name of St. Sergius is blended with it in the minds of the Russian Orthodox people. Hundreds of thousands of pilgrims have been coming to “St. Sergius” and to the “Trinity” for five and a half centuries now.

The Trinity-St. Sergius Lavra has done much in service to the Russian Church in the course of 550 years. The innumerable multitudes of pilgrims, who flocked to the Saint’s coffin, spread the reverent praise about it to all corners of the earth.

The monastery founded by St. Sergius was a centre of religious life of the Russian people, serving to develop their spiritual powers. Educated people from everywhere flocked to it, its wealth of books multiplied, and its monks copied books and published their own works. As time went by, the invaluable handwritten treasures spread from the Lavra all over the Russian land.

St. Sergius was one of the most educated and enlightened men of his time, and “perhaps, some of the Lavra manuscripts, dating back to the 11th-14th centuries, and which have remained in the Lavra’s library, since the time of its founder, were brought by him to the wilderness, as the sole cherished heritage left by his parents.”¹

According to Epifaniy the Wise, the brethren of the Trinity Lavra spent their spare time reading holy books and copying them. St. Iosif of Volotsk confirms this: “I have heard of the Bless-

ed Sergius, who lives not only in poverty and non-corruption, but even copies books not on parchment but on birchbark.”²

The monastery of St. Sergius was in great need of books for Divine Service and went in for transcribing them. Chronicles were likewise kept in the monastery.

Good scribes and lovers of books enjoyed the Saint’s special love. Afanasiy, who later on became the abbot of the Vysotsky Monastery in Serpukhov, was one such disciple of St. Sergius. Epifaniy the Wise wrote about him: “Afanasiy was a man distinguished for his virtues and very well versed in divine writings and even now many books written by his hand testify to this, and because of that he was very much loved by the starets.”³

Epifaniy the Wise, the closest disciple and reverent admirer of his abbot and teacher, was, as we know, the first to compile *The Life of St. Sergius*. Epifaniy came to the Saint 14 years before his death,⁴ and collected rich material on his life. According to him, no one had written about the Saint before him; he started to compile notes two or three years after the Saint’s death, completing his voluminous work in 1418, i. e., 26 years after the Saint’s death. *The Life of St. Sergius*, written by Epifaniy, became the basis for all the later biographies of the Saint. Epifaniy also compiled *The Eulogy*, or the *Praise of St. Sergius*, and *The Life of Bishop Stefan of Perm*, written after his death in 1396. Epifaniy the Wise died around 1420. He is rightly considered the creator of the new hagiography in the Russian North, and one of its first masters.

St. Nikon, who succeeded St. Sergius as the abbot and was his disciple (1428 or 1429) continued zealously to stock the Trinity Lavra with books. For ages the monastery of St. Sergius has assisted in the internal growth and prosperity of the Fatherland, fulfilling the behests of its Great Abba Sergius.

The library of St. Sergius Lavra is not devoid of bibliographical interest, because it gives an idea of how books were published in Russia at the time; what the ancient manuscripts looked like, on what and how they were written, and their subject-matter. But we cherish the ancient manuscripts especially, because the Saints used them, because the miracle workers of Radonezh handled them, conducted divine service and prayed from them, read them aloud to the brethren and studied from them. They are, in the main, on divine service and instructive in character—manuscripts and books on parchment and paper. According to the inventories, which have been preserved, the books on parchment were the Pentateuch of Moses; collection of some books of the Old Testament; the Book of Paroemia; the Gospels; Sermon of St. Ephraem Syrus; of St. John Chrysostom; the Golden Chain; and the Pandects of St. Nikon the Montenegrin. Outstanding among the divine service books on parchment is a 12th-century hymnal with music notes, which were used for singing in St. Sergius's time. The more remarkable MSs on paper are the "Prayer Book" used in those days when monks took their vows and "A Word on Fasting by St. Isaac Syrus," written in St. Sergius's time, in 1381.

The Gospel written on parchment by St. Nikon with a latter-day inscription "Quarterly Gospel, on kharatya, of Nikon, the miracle worker;" the service-book, written by St. Nikon in 1381 and his "Octoichos and Triodion Lent-Charateynal" were in circulation at the time when Nikon was the abbot. The MS "The Psalter with Sequels," written about 1428, is truly wonderful; the handwriting and the artistry of the title-types are amazing.

Abbot Zinoviy (1443) was noted for his special love for books. In his time books were not only transcribed but translated as well. The number of translations from Greek of *The Lives of the Saints* increased considerably. The St. Sergius Lavra was very active in developing the publishing work of those days. Abbot Zinoviy purchased for his monastery *The Lives of Saints*, brought from Athos, which gradually

spread to the other monasteries in North-Eastern Russia.

The works of Priestmonk Pakhomiy Logofet (1440-1459), a Serb, invited to Russia from Athos, to compile divine services to Russian saints, belonged to mid-15th century. His name was well known to Russian bibliophiles because he was, perhaps, the most prolific writer in Ancient Rus. He has written no less than 18 canons, several eulogies to saints, six legends and ten *Lives of Saints*.

Pakhomiy Logofet re-wrote Epifaniy's *Life of St. Sergius*. This was his first work in Rus. Together with *the Life*, Pakhomiy also compiled the divine service to St. Sergius, whose day of remembrance was marked in a solemn atmosphere at the monastery at the time, but lacked a special divine service for the occasion. Pakhomiy also wrote *The Life of St. Nikon*⁵ and *The Life of St. Aleksiy* with a canon attached to it.

The 16th century in the history of the Trinity-St. Sergius Lavra was marked by the advent of famous church dignitaries and learned men—Metropolitan Ioasaf, Abbot Artemiy and the Blessed Maksim Grek, who died in the monastery of St. Sergius in 1556.⁶

Metropolitan Ioasaf, who lived in the Lavra in retirement, expanded on *The Life of St. Nikon* from Pakhomiy's biography and compiled *The Life of St. Serapion of Novgorod*.

The well-known work undertaken by Maksim Grek of correcting service-books was amiably continued by the Lavra's monks at the end of the 16th and the beginning of the 17th century.

During the tragic times of the 17th century, the best representatives of the Trinity-St. Sergius Lavra led the struggle for the liberation of the Russian state from foreign invaders and for the preservation of the Orthodox Faith and national culture.

The Moscow Theological Academy devoted much bibliographical research to historical personalities of the time, the contemporaries and witnesses of the events that took place then. Among them was St. Dionisiy Zobninovskiy, Archimandrite of the Trinity-St. Sergius Lavra (1633) and its abbot since 1610. He was active in revising service-books.

Just like Maksim Grek, he was persecuted for emending books. He was condemned by the Counsel and exiled to the Novospassky Monastery "to acquire humility," where he suffered greatly. Thanks to the intercession of Patriarch Theophanes of Jerusalem, a second Counsel sat where the Blessed Dionisiy was acquitted and permitted to return to the Trinity monastery.

St. Dionisiy earned fame by his activities for the benefit of his Motherland, the Church and his monastery. He inspired the people to defend the Motherland. Ivan Nasedkin, the closest assistant of Dionisiy in emending books and distributing letters, writes about St. Dionisiy: "The Archimandrite sent many epistles to cities during the Christian bloodshed, having this Ivan as an assistant, and providing him with numerous scribes for the purpose."⁷

St. Dionisiy realized full well the importance of translating and revising books as started by Maksim Grek, and diligently emended liturgical books himself: "On church dignities, as it is written in the rules and Apostolic regulations and the traditions of the Holy Fathers, considering them with a clear mind and diligently performing everything, demanding nought but the avoidance of negligence" (*Life*, p. 31).⁸

Avraamiy Palitsyn, the cellarer of the monastery, was no less famous in the Trinity-St. Sergius Lavra of the Troubled Times, than his closest fellow-champion, St. Dionisiy. He was the leading chronicler of the times. He wrote with high patriotic spirit *The Tale of the Siege of the Trinity-St. Sergius Lavra by the Poles and During the Revolts That Took Place in Russia After That*. One sees the author of the "Tale" as a well-read, profoundly thinking man who clearly realized the importance of his work and its significance for his contemporaries. The wealth of facts and the ability to perceive as a whole and to think about the events, have put Palitsyn's work among the outstanding works of historical literature of the 17th century.⁹

Simon Azarin († 1665), the cellarer of the Trinity Lavra and a great admirer of books, was another contemporary and fellow-champion of St. Dionisiy.

He is the author of several original works. Simon Azarin prepared for publication *The Life of St. Sergius*, compiled by Epifaniy and emended by Pakhomiy Logofet. In 1653 Simon rewrote *The Life of St. Sergius*, adding to it a vast "preface" in which he expressed his ideas about the significance of the Sergius Lavra and entered several interesting comments in respect to the history of the *Life* of its founder. Simon's main literary work was *The Life of St. Dionisiy*. The *Canon-moleben to St. Dionisiy, Archimandrite of the Trinity-St. Sergius Lavra*, *The New Miracles of St. Sergius*, *Numbering 77* and *The Tale of the Sacking of the State of Moscow and of All the Russian Land* are among others of his known works. Father cellarer Simon Azarin left a rich library which he bequeathed to the Trinity Lavra.

Arseniy the Deaf, Selizharovets, a well-known reviser of the 17th century, a monk who revised books at the orders of the Trinity's Archimandrite and who suffered together with him for emending the "Prayer Book," did a lot of work for the benefit of the Church, the monastery and the cause of education. He was a colleague and a friend of St. Dionisiy and a very educated man for his time, who knew grammar, "holy philosophy," Latin and Greek. Arseniy the Deaf comments himself in the foreword to the canon: "The monk Arseniy has written this book... from various translations (copies), and in some of them many things are not corrected, especially the ones compiled in the land of Russia, services and canons by people unskilled in grammatical learning and as far as it was possible to my power of reasoning I have corrected them."¹⁰

Monk Antony Krylov, the educated librarian of the Lavra, "who industriously studied books and thoroughly emended them and sought in them what was right and to God's liking"¹¹ was an active assistant and learned adviser of Arseniy the Deaf in emending books. Hierodeacon Zakhei and Ivan Nasedka, the Moscow klyuchar, also collaborated with Arseniy the Deaf. Arseniy Grek, who came from the East, was also drawn into the work of

revising service-books in Patriarch Nikon's time.

Arseniy Sukhanov (†1668), a man famous in the history of education, became known among the Trinity monk-writers for his literary works. He was a cellarer of the monastery for a short period. Priestmonk Arseniy Sukhanov was sent to the East, under Patriarchs Iosif and Nikon, to compare the rites of the Eastern Churches with that of the Russian Church and also to purchase manuscripts. Sukhanov brought to Russia about 700 MSs which were of tremendous bibliographical value. Arseniy wrote about his observations and impressions of the journey to the East in the books "Transcript of Articles" and "Proskintariy."¹²

Ioann the Little, hierodeacon of the Trinity Lavra, accompanied Arseniy on his eastern journey. He described the trip in his book *Travels to Constantinople and Jerusalem in 1648-1652*.

The wonderful collection of books amassed at the Trinity-St. Sergius Lavra since the days of St. Sergius, have made the Lavra's library the richest book depository of Moscow Rus by the end of the 17th century, and the monastery started to satisfy the requirements of the people who sought education.

The Trinity Lavra Theological Seminary was opened on the premises of the monastery of St. Sergius, under Kirill Florinsky, Archimandrite of the Lavra, on October 2, 1742. Thus "the blessing of St. Sergius, who profoundly realized the need for learning, was given also to the cloister of science which was established in his Lavra."¹³ The seminary existed for 72 years. On October 1, 1814, it was converted, under Archbishop Augustin Vinogradsky of Moscow, to the Moscow Theological Academy, which became the heir to the spiritual wealth of the Saint's Lavra and the continuator of its glorious chronicled history, which was described and elaborated anew in the works of theological and secular writers and scholars. The new higher theological school was opened on the Feast of the Intercession of the Mother of God, a day of good omen, on which the new garden of learning was assigned to the protection and intercession of the

Mother of God, who pledged to be all ways present at the cloister of the monks, which had absorbed the cloister of learning."¹⁴

The life and activities of the higher theological school blended with the spiritual life and the prayerful service of the Saint's Lavra. The Lavra's treasury of books increased greatly supplemented by the books of the Trinity Lavra's Seminary and of the Moscow Slavonic-Greco-Latin Academy which had been accumulating them for 130 years. The very vast library of the Lavra provided a wide field of activity for scholarly research for the Lavra's men—learned monks, teachers and professors of the academy. The history of the Lavra was compiled, and materials devoted to its activities were published on the basis of the MSs in the archives and the library of the Lavra. *The Short Historical Description of the St. Sergius Lavra, with a Supplement of Remarkable Events that Happened in It*, written by hieromonk Pavel Ponomaryev (St. Petersburg, 1732), a graduate of the Trinity Lavra Seminary, who later on became the Rector of the Slavonic-Greco-Latin Academy (1782-1783), belongs among the earliest descriptions of the Lavra. Hieromonk Arseniy of the Trinity Lavra wrote a number of interesting research works, using the Lavra's archive materials, in the second half of the 19th century.¹⁵

Archimandrite Leonid Kavelin († 1891), the Father-Superior of the Lavra, who devoted over 50 years of his life to scientific-literary activities, put the beginning to the scientific description of the relics of ancient writing in the MSs depository of the Trinity-St. Sergius Lavra's library. He did especially much work in the field of the history of archaeology, mainly of Slavonic and Russian. A special treatise by I. V. Korsunsky, Professor of Moscow Theological Academy ("Bibliographical Notes", 1892),¹⁶ is devoted to his life and activities.

Priestmonk Nikon Rozhdestvensky (later the Archbishop of Vologda and Totma), was a prominent theological writer of the Trinity-St. Sergius Lavra at the end of the 19th and the begin-

HIS HOLINESS, PATRIARCH PIMEN IN THE LEBANON



On May 8, 1972, His Holiness, Patriarch Pimen paid a visit on Suleiman Frandje, President of the Republic of the Lebanon.



His Holiness, Patriarch Pimen proceeding to the Beirut Metropolitanate on the day of his arrival in Beirut, May 8, 1972



Metropolitan Aleksiy of Tallinn and Estonia reads the Message of His Holiness, Patriarch Pimen to the 11th All-Georgian Local Council



Bishops of the Lutheran Church of Hungary Dr. Zoltan Kaldi (second from right in the front row) and Dr. Erne Otlilik (second from left in the front row) at a reception given by Metropolitan Aleksiy of Tallinn and Estonia. First from right—Archbishop Alfred Tooming, Head of the Lutheran Church of Estonia

ning of the 20th century. To him belongs one of the best works on the life of St. Sergius—*Life and Exploits of St. Sergius, Our Father Who Bore God in His Heart, Abbot of Radonezh and Miracle Worker of All Russia* (M., 1895). This is a literary-artistic work rather than a research study in the style of menology.

Priestmonk Nikon wrote that he set himself the modest task of collecting in one book everything that could be gleaned from historical and sermon literature about St. Sergius and to unite into one whole not only all the details of his life known to us, but also those ethical lessons, which our preachers had picked from the tale of his life (Ibid., p. 5).

Besides *The Life of St. Sergius*, he also compiled *The Lives of the Fathers of the Trinity Lavra*, or tales about the holy saints (Trinity-St. Sergius Lavra, 1896). The *Trinity Leaflets* for spiritual-ethical reading, edited

by Archimandrite Nikon, were also published from 1879.

Literary works by the professors and teachers of the Moscow Theological Academy, works by different ecclesiastical writers and theological magazines—the *Bogoslovsky Vestnik* (*Theological Messenger*), published by the MTA since 1892, and *Khristianin* (*Christian*), a magazine of Church and social life, science and literature, founded by Archbishop Evdokim, the then Rector of the MTA, in 1906—were printed in the Trinity printshop.

The *Historical Description of the Trinity-St. Sergius Lavra* published by Archimandrite Leonid Kavelin, and which was compiled from manuscripts and printed sources by Professor A. V. Gorsky of the Moscow Theological Academy in 1841 (with the supplement of Archimandrite Leonid, published in the *Readings of the Society on History and Antiquities of Russia*, Moscow, 1879), constitutes an autho-



The Trinity-St. Sergius Lavra. A bell-tower and the north part of the fortress wall

ritative scientific work, which is referred to in historical works of many scholars. His article on Maksim Grek¹⁷ also belongs among the historical monographs by Archpriest Alexander Gorsky.

Archpriest Sergey Konstantinovich Smirnov, an outstanding historian of the Russian Church and Doctor of Theology, succeeded Father Alexander Gorsky as the Rector of the Moscow Academy. The beginning of chronicles of the higher theological school in Russia is linked with his name. S. K. Smirnov is the Nestor of our theological school and it is to him that we owe valuable data on the history of the Moscow Theological Academy.¹⁸

The works in the field of Church history, written by P. S. Kazansky (1819-1878), Professor of the MTA, coincide in time with the literary activities of Professors Gorsky and Smirnov. He wrote in particular, the work *Critical Review of the Data on the Trinity-St. Sergius Lavra, Contained in the Book "Experiment on Research into Properties and Incomes of Monasteries"*¹⁹.

K. I. Nevostruyev, Master of the 12th course (1840), Corresponding Member of the Academy of Sciences since 1861, and V. M. Undolsky, Candidate of the 12th course (1840), member of the Moscow Society of Russian History and Antiquities, who had graduated from the Moscow Theological Academy, both of them went in for archaeographical research and compilation of bibliography.

K. I. Nevostruyev and Archpriest Alexander Gorsky described the Slavonic MSs in the Moscow synodal library (Moscow, 1855-1869). V. M. Undolsky made an inventory of the Lavra MSs with summaries of their contents. He published *The List of Tomb-Stones of the Trinity-St. Sergius Lavra, Compiled in the 17th Century* and *The Contemporary Record about Those who Were Besieged in the Trinity-St. Sergius Lavra*.²⁰

The scientific treatment of problems of the Russian Church history in the works by Professors Archpriest Alexander Gorsky and Archpriest Sergiy Smirnov, was preceded by the research works by Archimandrite Filaret Gumilevsky, Rector of the MTA and

later Archbishop of Chernigov (1805-1866), an outstanding theological writer, who did much for the theological education of the young men in the Academy. "In his time, the library of the Academy grew tremendously from the purchases of books of theological and historical content. Everything of the best that was published about history abroad, and everything that was published in Russia in the field of this science, was invariably subscribed to by the library, so that its theological and, essentially, the historical section became much bigger than the other sections of the library."²¹

Under the rectorship of Archimandrite Filaret, Archpriest A. V. Gorsky and Archpriest Sergiy Smirnov, the Academy flourished in its research work. The Lavra of St. Sergius was under the wise supervision of the Blessed Filaret of Moscow, for about half a century; he was succeeded in 1831 by Archimandrite Antoni Medvedev, who enjoyed great respect. The Lavra owes much in its amenities to him.

September 25, 1892, marked the 500th anniversary of the death of St. Sergius. The entire Russian people observed the feast. Theological and secular press devoted articles, feature stories, comments and historical studies to the Saint's memory. Literary works by theological writers and scholars and historians of the Moscow Theological Academy appeared in print even before the jubilee was celebrated.

The article *Dionisiy Zobnikovskiy, Archimandrite of the Trinity-St. Sergius Lavra. A Historical Study* (Tver, 1890), by D. Skvortsov, Master of Theology of the Moscow Theological Academy of the 41st course (1886), also belongs among the works on the Lavra's history, printed in the pre-jubilee years.

Paisiy Vinogradov, an archimandrite since 1882, who graduated from the Moscow Academy in 1872, wrote the work *St. Sergius of Radonezh and the Saints Reposing in the Trinity-St. Sergius Lavra, with Indication of its Local Sights*. During the jubilee year of 1892 articles by teachers of Moscow Theological Academy were published in different magazines. Professor A. P. Golubtsov, Doctor of Theology, pub-

ished an article on the significance of St. Sergius of Radonezh in the history of Russian monkhood (*Readings at the Society of Lovers of Theological Education*), N. I. Kedrov, Master of the 37th course of the MTA (1882), published the article *Educational Activities of the Trinity-St. Sergius Lavra in the First Three Centuries of Its Existence* (in the same magazine).

The monograph *St. Sergius of Radonezh and the Lavra, Created by Him. Life Story of St. Sergius and a Guide to the Lavra* (Sergius Posad, 1892), by the honoured professor in ordinary of the MTA Evgeniy Evstigneyevich Golubinsky, Doctor of Theology (1881), historian of the Russian Church (1834-1912), occupies a special place among these works. This work was written on instructions from Metropolitan Leontiy of Moscow, for the quingentenary of St. Sergius's death.

The author cites valuable historical and archaeological data on the Lavra's shrines, trying not to omit a single one of the local sights of the holy cloister. He also included a list of all the abbots of the monastery, and, later on, of the Lavra, with short biographical notes on some of them.

This work remains to this day one of the best and fundamental studies of the life and activities of St. Sergius and the Lavra which he had founded.

Speeches devoted to the memory of St. Sergius were made at the meeting, devoted to the quingentenary of his death, held at the Moscow Theological Academy on September 25, 1892. The speech of Archimandrite Antoni, the Rector of the Academy, was permeated with the idea of the Most Holy Trinity Dogma, which was so revered by St. Sergius as to found a church in His honour. Professor E. E. Golubinsky read the report on the significance of St. Sergius of Radonezh in the history of our monkhood. V. O. Klyuchevsky spoke of the significance of St. Sergius for the Russian people (*Theological Messenger*, November 1892). The Moscow Theological Academy issued *The Life and Miracles of St. Sergius of Radonezh and Miracle Worker of All Russia* (Sergius Posad, 1892), as a popular edition.

*St. Sergius of Radonezh and the Trinity-St. Sergius Lavra in Russian Literature (Materials for a Complete Bibliography)*²², is a compilation of all the literary works ever published in Russia, with a biography of St. Sergius and a description of the Lavra founded by him, by S. A. Belokurov, graduate of the MTA, historian and bibliographer, constitutes a wonderful bibliographical relic of the remarkable jubilee.

The author of this work wrote that his aim was to make known everything that had ever been printed in this country about St. Sergius, Abbot of Radonezh and about the Trinity-St. Sergius Lavra which he had founded. The work contains valuable material on St. Sergius and the Trinity-St. Sergius Lavra. The first part lists all the different editions of *The Life of St. Sergius*, articles on his activities, tales about his miracles, discourses on the significance of the works and divine services, canons and akathistos to the Saint. The second part contains lists of editions and information about the Trinity-St. Sergius Lavra.

The theme of the Trinity-St. Sergius Lavra continued to concern both theological and secular writers in the late 1890's and at the beginning of the 20th century. The works *St. Sergius, the Great Champion of the Land of Russia and His Monastery*, by D. S. Dmitriyev (1894); *St. Sergius, Protector of Russia and the Trinity-St. Sergius Lavra, Founded by Him* (M., 1895), by A. Arkhangelsky; and *St. Sergius of Radonezh and the Trinity Lavra of His Time*,²³ by S. I. Smirnov (1870-1916), Professor of MTA, disciple of Golubinsky and Klyuchevsky, Doctor of Church History and successor of Golubinsky on the Chair of Russian Church History—were all devoted to this subject.

We know of two unpublished works by Masters of Theology of Moscow Theological Academy: *On the "Lives" of St. Sergius of Radonezh* (1893), by Vasilii Voskresensky, in which he analyzed five "Lives" of St. Sergius—Epifaniy's, two by Pakhomiy, Preface and of the chronicles, and *The Trinity-St. Sergius Lavra and Its Colonies* (1888), by Alexander Sokolov.

The unpublished master's theses of the MTA students—*Landownership and Economy of the Trinity-St. Sergius Lavra in the 17th Century* (1905), by Sergiy Ryazanovsky and *Charitable Works of the Trinity Lavra in the Past* (1905), by Vladimir Nikitsky—date back to the end of the first century of the Academy's existence.

V. Nikitsky's work depicts the charitable works of the Lavra before Peter the Great's time and after, as applied to the monastery's rules and describes the philanthropical exploits of St. Dionisiy Zobninovskiy—a true friend of the people who were wearied by the unrest, and a compassionate monk, the recollections about whom serve to dispel any doubts in the understanding of the monastic ideal.

The master's thesis *Book Interests and Literary Interests in the Trinity-St. Sergius Lavra from Antiquity to the 17th Century* (1914), was written by Mikhail Strumensky in the year of the centenary of the Moscow Theological Academy (1914). The author determined the trend and nature of the development of publishing; revealed the fine threads linking the Trinity Lavra with Athos and the southern Slavonic countries in the 14th-16th centuries; determined the volume of literary and translation activities of some of the writers of the time, and described a number of manuscripts. The work consists of two parts: the first deals with book interests in the Trinity Lavra, and the second—with its literary interests. The first part has three chapters. Chapter I is devoted to a general review of the 14th-17th-century manuscripts, which were included in the vast collection of the Lavra. The author deals with 709 numbers, distributed according to the time they were written—by centuries. All of them are classified according to content and are described as to the historical and practical conditions in which they appeared. The circumstances accompanying ancient book-writing and their publication at the Lavra in general are also described. Chapter II describes the southern Slavonic literary movement and its influence upon the Russian written language in the 14th-15th centuries, according to the MSs of

the Trinity-St. Sergius Lavra. A whole series of MSs provides the opportunity to determine the relations which were maintained by Russian bibliophiles who worked in the Lavra, or were connected with it in some way, with the East—Athos and Constantinople. Chapter III deals with the history of book-printing in the Lavra and the gradual accumulation of its book treasures, beginning with the times of St. Sergius to the 17th century inclusive (Isaac the Taciturn; Afanasiy Vysotsky; Epifaniy the Wise; Evseviy-Efrem; Pakhomiy the Serb, and others). The second part of the book provides a description of the literary works by Epifaniy, Pakhomiy the Serb, and Maxim Grek.

Sergey Orlov wrote his master's thesis *Simon Azarin. His Life and Literary Activities* in 1918.

The article *Trinity-St. Sergius Lavra and Russia* written by Priest Pavel Florensky, Professor of the MTA, was published in 1919. It is a vivid and inspired work which deals with the spiritual influence which the Trinity-St. Sergius Lavra exercised upon the Orthodox Russian people, with its great services to the Church and with Her holy designation, "The House of Life-Giving Trinity has always been and is conceived now to be the heart of Russia. The idea of the Holy Trinity," says Father Pavel, "was for St. Sergius within the order of social construction and a commandment for communal living" (p. 24).

And now, by Providence, theological life goes on both in the House of the Life-Giving Trinity and in the Academy—the shrine of theological science.

The all-round activities of the Lavra of St. Sergius and of the Moscow Theological Academy are progressing under the wise guidance of the Patriarchs of Moscow and All Russia.

The new history of the Moscow Theological Academy is distinguished by the further development of the theological science, and the cloister of St. Sergius evokes, as before, a feeling of everlasting reverent devotion.

The term-papers written by the Academy students and works by its Professors, Masters and Doctors of Theology, which come to the Academy's library

every year, are stored there. Master's theses for the Chair of Church Archaeology are included, mainly, among the works devoted to the Trinity-St. Sergius Lavra: V. Chumachenko, *The Trinity-St. Sergius Lavra in the 600 Years of Its Existence* (1955); G. Sergeyev, *Shrine Architecture of the Trinity-St. Sergius Lavra (History and Analysis)* (1961); M. Pleshinets, *Review of Literature on the Architectural Relics of the Trinity-St. Sergius Lavra* (1962); V. Chuzhakov, *Importance of the Monastery of St. Sergius of Radonezh for Russian Culture* (1966); Priestmonk David Kuzmich, *Disciples of St. Sergius of Radonezh Who Founded Russian Monasteries* (1967); V. Smirnov, *Holy Trinity Cathedral of the Trinity-St. Sergius Lavra (History, Description, Importance and the Latest Restoration of the Relic)* (1968); Priestmonk Iov Tyvnyuk, *Cathedral of the Dormition of the Trinity-St.*

Sergius Lavra (History, Description, and the Latest Restoration) (1969); N. Barsuk, *Necropolis of the Trinity-St. Sergius Lavra* (1970).

The bibliographical materials which cover the history of Trinity-St. Sergius Lavra and the life of its great founder, are evidence of the reverent memory in which the faithful Russian people hold their own beloved and heavenly patron and defender of the Russian land—St. Sergius. Not only the Russian people know of St. Sergius and his Lavra, they are known to Christians in the East and West. The Lavra receives, on her feast days, pilgrims from all parts of Russia as well as guests from many foreign countries.

St. Sergius is the best representative of the Russian Church, the greatest patriot and a wonderful political leader. His name is hewn in indestructible inscriptions on the tables of our history. He belongs among men,



Pilgrims still stream here, to the cloister of St. Serqius, to partake of his beneficence at his holy and healing relics and to draw edification for their own Christian service from his life of trial

whose deeds are not limited by their lifetime.

One cannot also fail to express gratitude to those toilers in the realm of theology who have carried the torch of St. Sergius and of his great monastery through the ages. How many gifted men were there blessed by God, and how much they have accomplished!

Right now the Moscow Theological Academy is furthering, with flying colours, the traditions of faithfully serving the Church, its faithful people and its Fatherland.

Glory to our departed teachers-preceptors and may they be remembered for ever!

History marches on...

¹ Иеромонах Никон. Житие и подвиги Преподобного Сергия. Свято-Троицкая Сергиева Лавра. 1898.

² Иосиф Волоцкий. Отвешание любозагорным. Е. Голубинский, Житиеописание Преподобного Сергия, с. 19, 33.

³ Е. Голубинский, ук. соч., с. 55.

⁴ По Голубинскому — за 16—17 лет, ук. соч., с. 41.

⁵ Архиепископ Макарий. История Русской Церкви, т. VII, СПб. 1874, с. 169.

⁶ The works of prominent men of theological science of the Moscow Theological Academy—Filaret Gumilevsky, Archbishop of Chernigov; Professor E. E. Golubinsky, Church historian; Professors N. F. Kaptelev and A. I. Ivanov; Archpriests A. V. Gorsky, S. A. Belokurov and V. Undolsky—contain a rich bibliography of the works by the Reverend Maksim Grek.

⁷ Описание славянских рукописей библиотеки Свято-Троицкой Сергиевой Лавры. Ч. 1. М., 1878. Отд. VII, № 700, с. 61. Житие преподобного Дионисия Радонежского составлено Симоном Азарьиным в 1648 г. и дополнено Иоанном Наседкой в 1652 г. М., 1934, с. 68.

⁸ О преподобном Дионисии см. Очерк жизни Преподобного Дионисия, Скворцова Д. И., преподавателя Тверской семинарии, магистра богословия МДА, 41-го курса, 1886. Тверь, 1890; Архиепископ Филарет. Обзор русской духовной литературы. СПб., 1857.

⁹ On Avgamiy Palitsyn see: A. B. Горский. Историческое описание Свято-Троицкой Лавры Сергиевой. 1879, с. 91—92, 106, 113, 117; Кедров С. — Авраамий Палицын. М., 1880. Кедров Сергей Иванович — историк и археолог, преподаватель Московской духовной семинарии.

¹⁰ Архиепископ Филарет. Обзор русской духовной литературы. СПб., 1857, с...

¹¹ «Чтения в Обществе любителей духовного просвещения». 1892, ноябрь, с. 524.

¹² Rich bibliographical literature on Arseniy Sukhanov as a writer has been covered completely in the capital work by S. A. Belokurov, a historian and archaeologist, Master of the MTA and Doctor of Church history of the Kiev Theological Academy.

¹³ С. Смирнов. История Троицкой лаврской семинарии. М., 1867, с. 3.

¹⁴ Там же, с. 6.

¹⁵ 1. Three letters from Moscow to Trinity-St. Sergius Lavra. «Чтения в Обществе истории и древностей российских», 1866, кн. 21; 2. Доклады, грамоты и другие акты о службах Троицкого Сергиева монастыря, там же, 1867, кн. 3; 3. Летопись наместников, келарей, казначеев, ризничих, экономов и библиотекарей Троицко-Сергиевой Лавры. СПб., 1868; 4. О вотчинных владениях Троицкого монастыря при жизни его основателя — Преподобного Сергия. СПб., 1877; О царе-колоколе Свято-Троицкой Сергиевой Лавры. 1880.

¹⁶ For detailed information on him see JMF No. 6, 1972 and «Богословские труды» Vol. No. 9.

¹⁷ Прибавления к Творениям святых отцов» 1859, с. XVI.

¹⁸ Historical works by S. V. Smirnov include: 1. Предисловие Троицкого келаря Симона Азарьина к сказанию о новоявленных чудесах Преподобного Сергия. «Временник» Московского Общества истории и древностей российских. М., 1851. т. X; 2. Церковно-исторический месяцеслов Свято-Троицкой Сергиевой Лавры. М., 1850; 3. История Московской Славяно-греко-латинской академии. М., 1855; 4. Историческая записка о Московской духовной академии по случаю празднования ее 50-летия. М., 1864; 5. История Троицкой Лаврской Семинарии. М., 1867; 6. История Московской духовной академии до ее преобразования. Москва, 1879; 7. Дела благотворительности Троицкой Лавры. «Московские ведомости», 1852, № 39; 8. Открытие древних надгробных надписей в Троице-Сергиевой Лавре. «Труды первого Археологического съезда в Москве», т. 2., 1871.

¹⁹ «Московские ведомости», 1876.

²⁰ «Чтения в Московском Обществе истории и древностей российских», 1845-1846.

²¹ (С. Смирнов. История МДА, 1814-1870. Москва, 1879, с. 285). Archimandrite Filaret also wrote capital works on bibliography and history of the Russian Church; such as: 1. Обзор русской духовной литературы (в двух книгах: с 862 по 1720 г. Харьков, 1859, и с 1720 по 1858 г., СПб., 1861, и Черников — 1863); 2. История Русской Церкви. М., 1847-1848; 3. Жития святых (в 12 частях); 4. Максим Грек. «Москвитянин», 1842, XI.

²² «Библиографические записки», 1892, № 10, 12. Отд. изд. Москва, 1892.

²³ «Душеполезное чтение», 1898; отд. изд. М., 1898.

VLADIMIR VOLKOV



(Continued from p. 34)

and feel sorry until we are tired of it and tiredness gives us a sense of relaxation, and then it is all right... it is all wrong! Because the only person who has a right to forgive us has not been asked.

Well, to come back to our steward: he may have discovered that he has something to do about both his Master and the person he has ill-treated and that this will require a certain courage and will lead him to another experience. He may find that people were hurt so badly that they are not in a position to forgive him. They are not prepared to forgive him, there is no earthly reason why, having been slighted that way, they should be ready to forgive freely, without further consideration...

Sure enough, there is a vile way of forgiving which first puts the guilty person in an unbearable situation: you must first apologize, you must first humiliate yourself, you must first give evidence that you have changed, and *then* I will generously forgive you! Well, this is really not forgiveness, this is simply taking into account that the situation has changed so completely that your previous feelings of hatred are out of place—but forgiveness is always a free gift.

And when we ask God to forgive us, we ask Him to forgive more than we can put right, and to forgive us before we have put anything right; and when God gives forgiveness, it practically always amounts to saying: "Whatever you do, My love does not falter, whatever you do, I remain the same—you can hate Me, you can crucify Me, I will still say: 'Forgive them, Father, they do not know what they are doing.'" Or, in the imagery of the Old Testament, it is always the voice of the Faithful God telling the unfaithful Nation that He is always ready to receive, ready to forgive. But from the moment we are confronted with this it is certain that sooner or later we will be confronted with the need of making a free gift, of something which is very far from the selfish beginning we have made. It may begin by a free gift on the occasion of a slight: it may develop into a need to give freely after a heavy

offence. One way or the other, it will always mean sacrifice on our part: abandoning what we think we have a right to, because we have no right to it—and the reason why we have no right to it is that we, also, are debtors: we were forgiven, we must forgive: we have received, we must give. The Gospel is so clear: "You have received freely, give freely; forgive as you are forgiven; whatever measure you use will be used for you."

And so, in the attempt at growing into doing the will of God from the lowest possible ebb, from pure selfishness that accepts other people's selfishness in an act of equal sharing, we will develop to the necessity of overcoming our own selfishness and, even more than this, our own legitimate desires—because there is something greater, because we have been received in charity and because charity is a sort of mutual responsibility.

Against this background, the notion of sin becomes very clear. Sin is something which is both objective and subjective. It is objective because anything which breaks this law of mutual cherishing, of mutual love, is sin. It is subjective because everyone of us has got his measure and will be judged, and can be judged, only according to the measure of his understanding and experience.

To say that every breach of this law of love is sin makes life both creative and responsible: *it is creative* because sin is not breaking an infinity of laws, it is not a not-doing or a doing badly. Sin is breaking something positive that means: "I sin, I am below my own mark: I sin, I am unworthy of my own self; I sin, I am going against the law of life itself." *And it makes life responsible* because sin cannot be forgiven, and blotted out. It cannot be forgiven in the sense that, as long as it is there, God can accept crucifixion again, but *we* cannot accept to be crucifiers of Christ again and again. Every action becomes responsible and meaningful because it is either the building or the tearing down of the walls of the New Jerusalem.

METROPOLITAN ANTONIY



The Old Believer Church Calendar for 1972

The *Old Believer Church Calendar* is published by the Supreme Council of the Old Believers in the Lithuanian Soviet Socialist Republic and the Grebenshikovskaya in Riga, Transfiguration and Pomor communities in Moscow, the three largest communities of the Old Believer Pomor* Church in our country. The current issue of the Calendar is dedicated to the 60th anniversary of the 2nd All-Russian Council of the Pomor Old Believers.

The Calendar, as well as information proper to a publication of this kind, such as the regulations for services in 1972 (by L. S. Mikhailov), Paschalia and an alphabetical list of saints' names, also contains a considerable amount of material relating to official matters and Church history.

Mention should first be made of the short notes on the origins and significance of feast days and on many saints. Also worthy of note is an article by I. I. Nikitin, Rector of the Kaunas community entitled "Conciliar Principle in the History of the Church of Christ. On the 60th anniversary of the Second All-Russian Council of Pomor Christians in Moscow (1912-1972)," which contains, in particular, interesting information on the Old Believer Councils, beginning from the so-called Kurzhetskiy Council; an article by P. Kh. entitled "In the Memory of L. F. Pichugin (on the 60th anniversary of his death)," which is devoted to an outstanding figure in the recent history of the Old Ritualist faith; and the numerous notes dealing with various memorable dates from the history of the Old Ritualist faith and the

Russian Church up to the middle of the 17th century.

An article in the Calendar entitled "Toward Mutual Relations Between the Old Believer Pomor Church and the Russian Patriarchal Church," by three leading figures in the contemporary Pomor Old Ritualist faith, I. I. Yegorov, I. I. Nikitin and L. S. Mikhailov, possesses great significance. It reflects the official evaluation by the Pomor Church of two important events in the Church life of recent times: the first meeting between delegations of the Russian Orthodox Church and the Old Believer Pomor Church in Leningrad on July 20, 1970, and the lifting by the Local Council of the Russian Orthodox Church of 1971 of the anathema pronounced by the Moscow Council of 1666-67. These acts by our Church are greeted in the article as a manifestation of goodwill and it is emphasized that by eliminating mutual estrangement and enmity they create the necessary pre-conditions for a better understanding of one another. The article notes the readiness of the Pomor Church to maintain normal relations with our Church and to carry on an objective dialogue on various questions.

The Calendar also contains the biographies of a number of figures in the contemporary Pomor Old Ritualist faith as well as the obituaries of those now deceased.

Reproductions of ancient icons and the headpieces and colophons of old books lend an attractive note to the Calendar, in which many photographs, illustrating the history of the Old Ritualist faith in modern times, are also to be found. The *Old Believer Church Calendar*, as a whole, leaves the impression of a work which has been prepared with care and love.

KONSTANTIN LOGACHEV

* Pomorye is a region on the shore of the White Sea.

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